

A sermon of blessed

Cypriane touching mortalitie, exhorting me to the loue of forsaking this lyfe: and shewing that notwithstanding the iuste and vniuste dye wythout difference, yet no man ought to thynke, that the good & euell come bothe to one destructiō: forasmuche as the iuste are called hence to refreshing, and thoniuste are caught away vnto punishment.

Althoughe ther be many of you most dearely beloued brethre, which haue a soude mynde, a stedfast fayth, and a deuoute soule, which is not moued at this great mortalitie, but as a strong and stable rocke dothe rather break the troblesom assaults, the violent and raging wafes of this worlde, it selfe beyng neither broken nor ouercome with temptacions, but only tried: Neuertheles because I perceiue that ther are certayne among
A 2 people

*The causes of incō-
stancy and
departing
from true
religion,*

people, which eyther thow the weak-
nes of mynde, or litelnes of farthe, or
sweteness of wordly lyfe, or tenderneſſe
of kynde, or (which is worſe) thow we
thignoz aunce of the truthe, ſtande not
ſtedfaſtly, nor do put furth the heauē-
ly and the inuincible ſtrenght of their
harte, this thing ought neither to be
diſſembled nor to be kept in ſilēce, but
that we (to the vttermoſt of our po-
wer) ſhould with full force, and wordes
taken of the holy ſcripture, ſup-
preſſe and kepe downe y^e cowardnes,
of the deintie mynde, & that he which
is now begonne to be the mā of God
and of Chriſt, myght alſo be counted
worthy of Chriſt. For he that is a ſoul
diour to God moſt dearly beloued bre-
thren, and beyng put in the celeſtiall
tentes do now hope for heauenly re-
wardes, ought to knowe him ſelfe: ſo
that we ſhould in no wiſe either feare,
or ſtaye for the ſtormes and whirle
wyndes of the worlde: forasmuche as
the Lorde hath tolde aforehande that
theſe ſhould come, inſtructing and tea-
ching with therhortacion of his forſea-
ing voice, and preparing & ſtrenght-
nyng the people of his church, to all
maner of ſuffering of thiges to come,
hath



bathe aforehande shewed and taught,
 that warres, and hongers, and earth-
 quakes, & pestilences should spring vp
 & arise euery where. And that no so-
 dayne and newe feare of hurtful thin-
 ges should violently shake vs, he hath
 beforehande warned that aduersities
 and troubles shall growe vp thic-
 ker and thicker, more and more in
 the last tymes. They do nowe happen
 too, that were aforehande tolde: and
 forasmuche as þ things do now hap-
 pen which were tolde aforehande, all
 thinges that are promised, shal also fo-
 lowe after, by the promise of the Lord
 hymselfe, which sayeth: but whan ye
 shall see these thinges come to passe,
 knowe ye that the kingdome of God
 is at hande. The kingdome of God
 dearely beloued brethre beginneth to
 be at hande: the worlde passing away,
 the reward of lyfe, and ioye of eternal
 healthe, and the continuall gladnesse
 and possession of paradise lately losse
 are euē now come: Euē now do heauē
 ly thinges succede earthy, great thin-
 ges lytell, and euerlasting transitory
 and fading away. What place is here
 left for troble and carefulnes? Who
 among these thinges can be fearful and
 A 3 1020

Mat. 24.

The last
tymes are
troublesome.

Luc. 21.

The king-
dome of
God & et-
ternal life
are at
hand.

who feare
death.

Abac. 2.

Luce. 2.

Thorowe
saith god
des com=
maunde=
mentes are
obserued.

forowful, except he wante both faith &
hope: It is his pt to feare death, which
will not go to Christ: it is his part to
refuse to go to Christ, which beleueth
not y he shal begin to reigne w Christ.
For it is written that the rightfull mā
lyueth by faythe. yf thou be rightfull
and lyuest thorow faythe, yf thou be-
leuest truly in God, why doest thou
not embrace and reioyce of this, that
thou shalt be with Christ, & be by the
Lordes promise in safetie, inasmuche
as thou art called to Christ, and deli-
uered frō the deuell: To be shorte that
iuste man Symeon that was a right-
full man in dede, which thorow a per-
fecte faith obserued goddes commaunde-
mentes, whā he had receyued answer
of God, that he should not dye before
he had sen Christ: And whan the babe
Christ w his mother was come into y
Temple, he knewe thorowe the spi-
rite, that Christ of whome he was
tolde before was now borne: whome
after that he had sene, he knewe that
he should shortly dye. He therfore
being gladde of deathe that was now
at hand, and fearing nothing his cal-
ling hence that was hardby, toke the
childe in his handes, and praisid
God, and cried out, saing: O Lord now

let thy seruant departe in peace ac-
 cording to thy worde: For myne eyes
 haue sene thy sauyng healthe. In
 which wordes he proueth and testify-
 eth, that than the seruantes of God
 haue peace, and that than they haue
 free and quiet rest, whan we beyng
 drawen out of the boistous tempestes
 of this worlde, attayne the haven
 of eternall reste and sattetie: whā this
 deathe beyng remoued, we come to
 immortalitie. For this is our pea-
 ce, this is the reste that a man maye
 truste to, this is the stable, the sure,
 and perpetuall sattuetye. Furthermoze
 in the worlde what is ther elles, but a
 dayly fyght against the deuell: Howe
 hard, daungerous, and continuall, is
 this fyght against his dartes and ar-
 rows: We must fyght against coue-
 tousnes, against vncleennes, against
 wrathe, against ambition, against car-
 nall vices: our wastlyng with the flit-
 kering intisementes of the worlde is
 laborious, continuall, and paynfull.
 The mynde of man beyng besieged &
 compassed in on euery syde with the
 assaultes of the deuell, dothe hardly re-
 siste any temptation. If couetousnes
 be thzowen downe, luste ryseth vp.

*when and
 wheare we
 maye trust
 to haue
 sure rest*

*we haue
 here a con-
 tynuall
 battaile
 against
 vices.*

of lust be suppressed, ambition foloweth,
 of ambition be despised, wrath dothe
 bere, pride is puffed vp, drunken-
 nesse calleth in, enuie breaketh con-
 corde, zeale cutteth of frendship. Thou
 arte compelled to curse, which goddes
 lawe forbiddeth: thou art constrained
 to sweare, which is vnlawful. So ma-
 ny persecutiōs dothe the mynde day-
 ly suffer, with so many daungers is
 the harte dayly bereed, and dothe it de-
 lyte vs to stande here long among the
 deuilles swerdes: whan we ought ra-
 ther to desire and wishe by the meanes
 of a swift deathe, to make hast to
 Christ: According as he instructed vs
 saieng: verely verely I saie vnto you,
 ye shall wepe and lament, but I wolde
 shal reioyce: you shall be sorrowful, but
 your sorrowe shal be turned in to ioye.
 Who maketh not hast to com vnto
 myrthe: Who desireth not to be wout
 sorrowe: but whan our heuynes shal
 be turned in to ioye, the Lord him self
 declareth, saieng: I wil se you againe,
 and your harte shal reioice, and your
 ioye shal no mā take from you. For
 asmuche than as the sight of Christ is
 our ioye, neither can we haue any ioye,
 but whan we haue seen Christ: What
 blindenes

Ioan. 18.
 Fro hence
 we go to
 myrthe &
 ioye.

blindnesse or rather madnes of mynde
 is this, to loue þ troubles and paines
 and teares of the worlde, and not to
 make haste to that ioye, that cā neuer
 be taken from vs: This thing happeneth
 dearely beloued brethren, bycause
 faythe is wanting, because no mā be-
 leueth the thinges to come, which God
 (that is true) hath promised, whose
 worde vnto them that beleue is eter-
 lasting, and stable. yf a sage man and
 worthy prayse dyd promise thee any
 thyng, thou woldest verely beleue his
 promise, neither woldest thou thynke
 to be deceyued and begyled of him, of
 whom thou art perswaded, that he wil
 abyde by his wordes and dedes: but
 nowe God speaketh vnto thee, & doest
 thou vnfaithfull man wauer with an
 vnbeleuyng mynde? God doeth promise
 vnto the departing this worlde im-
 mortalitie and eternal lyfe, and doest
 thou doubt? This is euen to be vt-
 terly ignorāt of God, this is thorow
 the sinne of vnbeleau toffende Christ
 the maistre of beleauing people: This
 is to be in the church and in the house
 of faithe, & to be witout faithe: Howe
 profitable a thing it is to departe out
 of this worlde, Christ him selfe the

A s

maister

*whi we
 loue this
 lyffe so
 moche.*

*Howe pro-
 fitable a
 thing ye ye
 to depart
 oute of
 this world*

Ioan. 14.

Phi. 1.

maistre of our saluacion and profit
sheweth, which whā his disciples war
sorrowful bicause he said that he should
now departe from them, spake vnto
them saieng: yf you loued me, ye wold
reioyce, bicause I go to the father:
Wherby he dothe teache and declare,
that we ought rather to reioyce than
to be sorrowfull, whan they whome
we dearely loue departe this worlde.
Of the which thing the blessed apostle
Paule being mindeful, writeth in his
epistle and saith: Christ is liffe vnto
me, and deache auantage: He reckened
it the chefest gaine to be now no more
tyed with the snares of the worlde, to
be now no more in daunger of any
synnes and vices of the fleshe, to be
ridde of veyring troubles, and deliuered
from the venemouse iawes of the de-
uell, and to go furthe at the calling of
Christ vnto the ioye of eternal salua-
cion. But som ar troubled, bicause the
disease of this sickenes do indifferēt-
ly come vpon our men, as well as vpo
the heathen: as though the chrisstean
had beleaued to this ende, y he might
bothe be fre from y scaling of euellles,
& intoye y pleasures of the worlde, &
not rather suffering here al maner of
aduer-

aduersitie be reserved and kept vnto
 the ioye to come. Some men ar trou-
 bled bicause this mortalitie & deathe *Troubles,*
 is common to vs also with other. But *sicknesse,*
 what thing in this worlde haue not *& deathe*
 we common with other, so long as *ar common*
 yet (according to the ordinaunce of our *to all men*
 first birthe) this comon fleshe remay-
 neth: So long as we abide here in the
 worlde, in the equalite of fleshe we ar
 ioyned together with mankinde, but
 in the spirite we ar seperated. Therfor
 vntil this corruptible maye put on in *1. Cor. 15.*
 corruption, and this mortal maye re-
 ceave immortallitie, & the spirite bzing
 vs vnto God the father, we haue our
 parte in all manner of incommodities
 and displeasures of the fleshe common
 vnto mankinde. Thus whā y groude
 is barre thowwe an vnfruteful blast,
 hunger spareth no man. Thus whan
 any city is possessed thowwe the inrode
 of the enemy, captiuite wasteth all mē
 together: And whan the stony rocks
 burst y shipe in peces, y shipwacke is
 comon to al y saile in y shipe wout ex-
 ceptio. And the payne of thies, & y ra-
 ging agwes, & the disease of al partes
 of the body ar common to vs with o-
 thers, so long as we cary about this
 common

**The true
christian
hath the most
greatest
trouble in
this world**

Eccle. 2.

Iob. 1.

common fleshe in the worlde. yea rather yf the christian man knewe vnder what condicion and what lawe he beleued, he should knowe that he must be troubled in this worlde aboue other, which aboue other must wrestle with thassautes of the deuel. The scripture teacheth and warneth vs afozehande, sayeng: My sonne whan thou becomest goddes seruant, stande in rightfulness and feare, and prepare thy soule to temptacion. And agayne: Indure in sorowe and in feare, & thoro hūblenes haue thou pacience, for both golde and siluer are tryed by the fyre. Iob after the losse of his goodes, after the death of his childzen, being thus greuously afflicted bothe with woundes, and with berimine, was not overcome, but tried: which in the selfe griefes and sorowes that he suffered, did declare the pacience of a godly minde, sayeng: Naked came I out of my mothers wombe, naked also shal I go vnder the earth, the Lorde gaue, and the Lorde hath taken awaye: as it pleased the Lorde, enen so hath it happened, The Lordes name be blessed. And whan his wyfe wolde haue enforced him, that he being thoro great sorowe

rowe impatient, should with a com-
plaining and malicious voice haue
spoken somthing against God, he an-
swered her and sayd: Thou hast spokē
as one of the folishe womē. For yf we
haue receyued prosperitie at the Loz-
des hāde, why should we not suffer ad-
uersitie? In all these thinges that hap-
pened vnto Job, he synned nothing
with his lippes in the pzeience of the
Lozde. Therfore the Lozde beareth him
witnesse, sayng: hast thou marked my
seruaūt Job, ther is not one lyke him
vpon the earth, a man without faute, a
true woꝛshipper of God. Tobias also
after his noble woꝛkes, after the ma-
nifolde and glorious commendacions
of his mercie, did suffre the blindnes
of eyes, and he fearing and prayeing
God in aduersitie, grewe vp to prayse
by the selfe plage of his body: whome
his owne wyfe also assayed to corrupt
sayng: Where are thy rightfulnesses
become? loo what thou suffrest. But he
being stedfaste and stable in the feare
of God, and armed with a godly faith
to suffre all maner of passions, gaue
no place in his sorowe, to the tempta-
cion of his weake wyfe, but did tho-
the greater patience procure the fur-
ther

Job. 2.

Tobi. 1.

Tobi. 12.

Num. 20.

ther fauour of God : whom after-
wardes the angel Raphael praised &
said: yt is an honourable thing to de-
clare and praise the workes of God :
For whan thou and thy daughter in
lawe Sara did praise, I offred vp the
remembraunce of your praier , in the
presence of the glory of God : and
whan thou didst simply burie the
deade, and bicause thou delayedst not
to arise and to leaue thine owne dy-
nar , and wentst furthe and didest bu-
rye the deade, I am sent to trie thee.
And againe he saith : I am sent to
heale the, & thy daughter in lawe Sa-
ra: For I am Raphael one of the. vii.
holy angels , which doo stande and
haue our conuersacion befoze the glo-
ry of God. This sufferance the iustme
haue alwaies had, this discipline tha-
pistles according to þe Lordes ordina-
ce kept: not to murmur in aduersitie,
but patiently and māfully to receaue
what so euer do happē in this worlde.
Wheras the Iuise people hathe in
this pointe alwaies offended, bicause
they did often murmur against God,
as the Lord God doeth witness in the
booke of nombres saieng : let the cease
to murmur against me, & they shal not
dye

dye. Wee maye not most deare bre-
thren grudge in aduersites, but quiet-
ly and strongly suffer what so euer shal
happen, seing it is written: that a tro-
bled spirite is a sacrifice to God, and
that God despiseth not a contrite and
an humble hart. In the Deuteronomy
also the holy goost doeth warne vs by
Moses, and saith: The Lord thy God
shall bere the, and shall throwe hun-
ger vpon the, and thine hart shall be
knowe, whether thou wilt truly kepe
his commaundementes or not. And a-
gaine he saith: The Lord your God
doeth tempte you, & he maie knowe,
whether you loue y^e Lord your God wth
al your harte, & wth al your soule. Thus
did Abrahā please God: & y^e he might
so do, he neither feared to forgo his
sonne nor refused to kill him. Thou y^e
canst not be content, to forgo thy sone
by the lawe and lotte of mortalitie &
deathe, what woldest thou do, if thou
war commaunded to kill thy sone? The
feare of God & faith ought to make
the redye to al thiges. Be it that thou
hast lost thy goodes, be it that the par-
tes of thy body ar continually and gre-
uouly bered with deadly diseases, be
it that thy wiffe, thy children & deare
frendes

Psal. 50.

Deu. 8.

Gen. 22.

friendes ar most dolefully and heaue-
ly pluct from the by deathe, lette not
these thinges be stumbling blockes
vnto the, but batailes: neither let the
weaken oꝛ ouerthrowe the faithe of a
christian, but let them rather declare
strenght in the wꝛastling: foz as mu-
che as all suffering of these pꝛesent
euellies ought to be dispised in hope of
the good thinges to come. Except ther
shall furst be a battayle, ther can be no
victory, but whan a man in the ioy-
ning of the battaile getteth the victo-
ry, than is ther a crowne also geuen
to them that ouercom: foz in a tem-
pest the gouernour of a shipe is know-
en, & a soldear is tried in h battaile.
The bragge is but wanton, whā ther
is no daunger: The conflicte and fight
in aduersite is the triall of the truthe.
The tre that is depely roted is not mo-
ued with the blustering windes: and
a shippe that hathe strong ribbes wel
ioyned, is beaten of the wawes and re-
ceaued no leake, and whā the roze is
thꝛessed on to barne floze, the good &
weghty roze regardeth not the win-
des, but the light chaffe ar blown
quite awaie. Eue thus chapostle danle
after shipwꝛacke, after scoꝛges, after
many

many & bitter tormentes of the fleshe
 and the body, he sayeth not that he is
 greued with these aduersities but a=
 mended: so that the more greuoufly he
 is afflicted, the more truly he is tried:
 Wher is geuen me (sayeth he) the prick 2. Cor. 12
 of my fleshe, the messenger of Satan
 that dothe buffet me, that I should not
 be exalted: For the which I haue besee=
 ched the Lord. iiii. tymes that it might
 departe fro me: and he sayd vnto me,
 my grace is sufficient for thee, for po=
 wer thowowe weakenes is made per=
 fite. Whan therfore either sicknes, ey=
 ther weaknes, or any destructiō dothe
 violētly assaile vs, thā is our strenght
 made perfect, than is faith crowned,
 yf she indure stedfaste in temptation: Eccle. 27
 according as it is written: The fur=
 nace trieth the potters vessell, and the
 temptation of trouble trieth iuste men.
 Furthermore this difference is be=
 twene vs and other that knowe not
 God: They complayne and grudge in
 their troubles: but as for vs, aduersities
 do not call vs awaye from the truthe,
 vertue, and faythe, but do strengthen
 vs in sorowes. For wher as nowe the
 bloody fire dothe scrape the guttes, &
 taketh quite awaye the strenght of the
 body

body, wheras nowre & fire inwardly
cōceaued in woundes & sores doth rage
& burne, wheras now the intralles do
shake & pant with continuall vomite,
wheras the eyes are set on fire wth the
violence of blood, wheras some mens
fete or other ptes of the body ar cut of
that they should not corrupte the rest,
wheras thow damages & hurttes of
the body (after the disease once burst
out) either the goyng is weakened, or
the hearing stopped, or the sight blind-
ded, al & euery of those p^{ro}fiteth vnto
the instruction & teaching of sayth. To
fight against so many violēt assaults
of destructiō & death wth a stable mīde,
what a noble courage is it: & how wor-
thy auauuncemēt is it for a mā to stāde
right bp, among the myseries & destru-
ctions of mākinde, & not to lye groue-
ling on the earth with them that haue
no hope in the Lord. We ought rather
to reioyce, and embrace the gyft of ty-
me, y^{et} whiles we stedfastly declare our
saythe, and by suffering of paynes go
by the narrow waye of Christ vnto
Christ, we may (he beig iudge) receiue
the rewarde of lyfe & saythe. Let hym
feare to die: but he which being not re-
newed of the water & the spirite, is de-
lyuere d

lynched in bondage to hel fire. Let him
feare to dye, which is not inrolled in y^e
crosse & passion of Chzist: Let him fear
to die, which fro this death shall passe
to the seconde deathe: let him feare to
dye, whome after y^e departure fro this
wo:ld, an everlasting flame shal tor-
ment wth continual punishe^{ment}: let him
feare to dye, which by his long tarryng
here haue only this benefite, that his
sorrowe & torment is for the while dif-
ferred. Many of our b:ethzen dye in
this mortalitie, that is to say, many of
our b:ethzen are deliuered from this
wo:ld. As this mortalitie is a pestilence
to the Jewes & gentiles y^e are Chzistes
enemies, euen so to goddes seruantes
it is an holosome departure. Where as
without difference of mankinde y^e iust
die wth thoniaste, ye maye not thinke y^e
both good & euil are destroyed alyke.
The iuste are called hère to refreshing,
thoniaste are caught awaye to punish-
ment: Defence is quickly geuen to the
that beleue: but to thōbeleuers paine.
We are molte dearely beloued b:re-
thzen vncircūspecte, and vnthankful
to Goddes benefites, neither do we
knowe what is geuen vnto vs. The
virgins being in safetie, lo depte hère

who be
they that
feare death
the.

in peace with their glory, fearing no-
thing the threatenings, deflowrin-
ges & brothel houses of Antichrist now
coming. The chylde escape the daun-
gers of their slippery age, & do luckely
attayne the rewarde of continēcy & in-
nocency. The tender matrone feareth
now no more tormentes, which thro-
twe a swift deathe is escaped & feare
of persecutyon, and the handes and
tormentes of the hang man. Tho-
twe thextreme feare of mortalitie &
tyme, the luke warme are made hote,
the dissolute are hard wrogen, the
slothfull ar reised vp, the shrinkers
are compelled to retorne, the heathē
are constrained to beleue, the true
faithfull people are called to rest, and
a newe & a great armye ys gathered
together with a mightier force to the
battayle, to fight when the filde shall
beginne without any feare of deathe,
which in the tyme of mortalitie came
in to the warfare. Furthermoze what
thing ys this most dearely beloued
brethren, how muche apperteining to
the purpose, how necessary, & this pe-
silence & morren, which semeth to be
horrible & cruel dothe trie the rightful-
nes of euery mā, & examineth & mayn-
des

Des of mākynde, whether the hole do
seruice vnto the sicke: whether neigh-
bours & kinssolke do godly loue toge-
ther: whether the masters haue any
pittie vpon their sicke seruañtes: whe-
ther the phisicians forsake the sicke that
hūbly requireth their coucel: whether
the cruel wil cease frō tyrāny & wroge
doynge: whether the tortioners (at y-
least wyle for feare of deathe) wil
quenece their insatiable & continuall
burning of raging couetousnes: whe-
ther y proud wil stoupe & bow downe
their neckes: whether the wicked wil
moderate his solehardines: whether
the ricke (whā their deare frendes are
dead) wil yet thā geue to the poore, lea-
ving themselves shal dye wout heire:
Certainly althoughe this mortalitie
shal bring with it none other profite,
yet in this point it hath muche profi-
ted christians & goddes seruañtes, be-
cause we beginne now gladly to wishe
for martir dom, whiles we learne not
to feare death. Vnto vs these are no
buriales but exercises. They geue a
gloziouse strenght vnto y mynde, tho-
rough the contempt of deathe they pre-
pare to the crowne. But paraouerture
some man maye objecte & saye: This
chan

that in this present mortalitie maketh
me heauy, that where as I was pre-
pared to confesse the sayth, & had with
my hole harte & full streinght addicte
my selfe to suffre passion, I am nowe
being premented with death, depriued
of my martirdome. For answere to
this, we must first consider, that mar-
tirdome standeth not in our power,
but in the determination of God, neither
canst thou saye y thou hast lost ought,
which knowest not whether thou did-
dest deserue to receyue. Besides this,
God which is the searcher of the reyn-
es and harte, and y beholder & know-
er of the yeres seeth the, prayeth and
alloweth the, and he that percepueth
the to be prepared to vertue, will for
vertue reder rewarde. Had Cain now
killed his brother when he offered sa-
crifice to God: and neuertheles God
that forseeth thinges old beforehande
condene y murdering of his brother,
which he had conceived in his minde.
As ther the wicked thought & mische-
nous cōceit was manifest vnto God, y
forseeth thinges: true so among the ser-
uants of God, which thinke to cōfesse
the truthe, & are full purposed to suffer
martirdome, the mynde bent to good-
nesse (God being iudge) is crowned.

For it is one thing to wante a will to
martirdome, & an other to wate mar-
tirdome to a ready wil. Loke what ma-
ner of one God syndeth thee when he
calleth thee hence, suche a one dothe he
also iudge thee, according as him selfe
witnesseth saing: & al cōgregaciōs shal
knowe, y I am y searcher of y reynes
& of the harte. For God seketh not the
effusion of your blood, but faith. For
neither wer Abrahā, Isaac, nor Iacob
slayne, and yet thorowe the merites of
faith and rightfulness they were hono-
rable, & obteyned to be chief amōg the
Patriarkes. Vnto whose feast all that
are fōūde faithfull, iuste, & prayse wor-
thy are gathered together. We ought
to remēber that we should do the will
of God & not our owne, according as
God hath cōmaūded vs daily to pray.
How arsewarde & peuishe a mater is
it for vs to desire the will of God to be
done, Seing we do not immediatly o-
bey the cōmaūdemēt of God his will,
whē he calleth vs out of this world: A-
gainst this we strue & wrestle, & ar w
heutnes & sorow after y maner of stub-
burne seruātes brought vnto y lordes
presence, departing hence cōpelled by
necessitie, & not by willing obedēce: &
wil we w heauēly rewardes be hono

red of him, to whō we com vnwilling-
ly: For what purpose than do we de-
sire & praye for the cōming of the king-
dome of heauen, yf we haue our delecta-
tion in earthy captiuitie: why do we
praye & beseeche wth often repeted pray-
ers, that the day of y^e kingdome might
come quickly, yf our desires be grea-
ter & earnestter to serue the deuil here,
than to reigne wth Christ ther: Further
that the tokens of goddes prouidence
mave moze manifestly appere, that
the Lorde (which knoweth afozehand
thinges to cum) doeth prouide for the
true healthe of his, when a certeine
companion in office and felowe priest
with vs being now wearied with sick-
nes, and trobled with deathe euen at
hand, desired a saucondute to be geue
him, ther stode by him as he prayed
and being now at deathes doore, a yōg
man in honour and maiesty worship-
full, of stature tall, of countenaunce so
cleare and bright, that the carnall eye
of man could scante abide to behold
suche a one standing by him, but only
because he y^e should go out of y^e worlde
might now abide to loke vpoⁿ such a
one. And he not wth oute a certeyne an-
gre of minde and voice groned & said:
you are afraid to suffer, departe hence

ye will not, what shall I do to you?
this ys a voice of one rebuking and
warning, who will not consent to the
present desire of such as be carefull
for persecucion, and careles for their
calling hence, but referreth the hole
matter vnto the tyme to come.

Our brother and felowe in office
heard that which he might declare to
other. For he y was now redy to die,
hearde these wordes to that ende y he
might tel them to others, he heard the
not for himself but for vs. For what
should he learne being now ready to
departe? He lerned somewhat, but that
was for vs that here remayned, that
whiles we parceaue that the priest y
desired sanctiōdante was rebuked,
we might knowe what was expediet
for euery one of vs. How often hath it
ben also reueled vnto vs that are the
lest & out castes: How often hath God
vouchsaued manifestly to commande
vs, that we should diligētly wīue &
opēly preach, y we ought not to moue
ne for our brethē, which by y wordes
calling are deliuered frō the world?
forasmuche as I knowe, y they ar not
lost but sent befoze, y they departing
hence go before vs, & ought to be wis-
shed for as men y are gone furth on a

Morning
for the
deade in
blacke
gownes.

1. Thes. 4.

sornewe or sallowe, and not to be la-
mented: neither that we here should
put on black gownes, seeing they have
received their white garments, that
we should give non occasion to the ge-
tiles that they might worthely & iuste-
ly rebuke vs because we mourne for
them, as though they were destroyed
and lost, which we saie doo live with
God, and should with the witnesse of
our harte and conscience reprove that
faith which we professe wth our mouth
and voice. We are transgressours of our
hope and faith, the thinges that we
speake seme to be counterfaite, fained,
pasted. yt profiteth nothing to professe
vertue in wordes, & to destroy y^e truth
in dedes. The apostle paule also doth re-
buke and blame suche as are sorowe-
full in the departing of their frendes.
We will not (saith he) haue you to be
ignorant brethre touching them that
are aslepe, that you should not be so-
rowefull as suche that haue no hope.
For if we beleue that Iesus died &
rose againe, eue so God shall also brig
with him the that haue slept in Christ.
He saith, y^e they are sorowefull in the
departing of theirs that haue no hope.
But we which live in hope, & beleue
in

in God, & truste in Christ that suffered
for vs and rose againe, abiding in
Christ, & thowwe him rising againe
in him, why do we our selues either re
fuse to departe hēce, or mourne & sorow
we for our frēdes departing hence as
thoughe they wer lost? Seing y Christ
him selfe the Lord and our God doeth
warne vs saieng: I am y resurrectiō,
he that beleueth in me althoughe he
die, yet he shall liue: & enery on that li- Ioan. 11
ueth & beleueth in me shall not die for
euer. yf we beleue in Christ let vs
geue credite to his wordes & promi
ses, and we shal not die euerlastingly,
but we shall come to Christ with a ioy
full safety, with whome we shall liue
& reigne alwaies. But wher as in the
meane tyme we die, we doo but passe
by deathe vnto immortalitie, neither
can a man attayne eternal life, except
he happē to go out from hēce: it is no
end but a passage, & after this tēporal
iorney is finished, a going ouer vnto
euerlasting lyfe. Who wil not make
hast to go to better thinges: Who wil
not desire to be chaunged and fashio
ned a newe after thymage of Christ, &
to cōspedely vnto y dignite of y heauē
ly grace: accordig as Paule the apostle
preached

Phi. 3.

preached saving, our conversation is
in heaven, from whence we also loke
for the Lord Jesus Christ, which shall
transforme our vile bodye, & make it
like unto his gloriousse body. The
Lorde Christ also him selfe doeth pro-
mise, that we shall be such, when he
praiseth the father that we maye be wth
him, and live with him in the everla-
sting seates, and reioyce in the celesti-
all kingdomes: father (saith he) I wil
that where I shall be those whiche
thou hast geuen me maye be with
me also, and maye see the glory
whiche thou hast geuen me before
the worlde was made. He that
shall com to the seate of Christ, and to
the glory of the heavenly kingdomes,
ought neither to mourne nor lament,
but rather according to the Lordes
promise and the beleaue of the truthe,
to reioyce in his translation and ior-
ney. Thus do we finde that Enoch
whiche pleased God, was translated.
For thus in the booke of Genesis God
des worde testifieth and saith. And
Enoch pleased God, and was not af-
terwardes founde, bicause God had
translated him. This was the reward
of pleasing God, to obteyne to be carri-
ed

Gen. 17.

ed out from the infectyon of this
worlde. This the holy Booke teacheth
also by Salomon, that they which
please God ar plucked quickly hence
& spedily deliuered, least that they ta
rieng long in this worlde, might be
defiled with the handelinges of the
same: He was caught awaie (saith he)
lest thoro we malice his vnderstanding
should chaunge. For his soule pleased
the Lord, therefore he made hast to brig
him out from the myddes of wicked-
nes: Thus the soule it self being ad-
dicte vnto God, maketh hast in the
psalmes also vnto the Lord thoro we
spiritual faith, as it is writte: O Lord
of hostes how louing ar thy dwelling
places, my soule desireth and maketh
hast vnto the courtes of God. yt is his
parte to desire to dwelle long in the
worlde, whose delectacion is in the
worlde, whome the flattering and de-
ceitful worlde doth allure w enticemē
tes of earthy pleasures. Furthermore
forasmuche as the world hateth the
christian, why louest thou him that
hateth the, and doest not rather solo-
we Christ, which hath redeemed the,
and loueth the: John in his epistle
crieth, speaketh and exhorteth, that
we

Sapi. 4.

Psal. 83.

1. Ioan. 2.

we shuld not (folowig carnal desires)
loue the world, sayeng: loue not the
world, neither the thinges that ar in
the world. yf any man shall loue the
worlde, the charitie of the father is
not in him, bicause all that is in the
world, is the lust of the fleshe, the
lust of theyes, & the pride of y worlde,
which is not of the father, but of the
lust of the world, and the worlde shall
passe awaye with his lust: but he that
shall do the wil of God, shall abide for
euer, euen as God abideth for euer.
Furthermore let vs most dearely be-
loued breth:en be ready with a pfecte
mynde, a stedfast faith, & ströng power
to obey all the will of God: let vs ba-
nish the feare of deathe, and thinke
bpö immortallitie that foloweth. Let
vs shewe our selues to be that y we
beleaue: So that we neither mourne
for the departure of our deare frēdes,
and whan the daie shall come of our
owne calling hence, we may without
delaye and gladly go at the Lordes
call. This thing forasmuche as it
should be done of Goddes seruañtes
alwaies, muche moze at this present
it ought to be obserued, Seing the
world is now in decaying, and be-
legged

leged with the blonsterig tēpestes of
deadly euilles: that we which doo see
greuous thinges to be already be-
gōne, and knowe that more greuous
hang ouer our heades, should counte
it the greatestt gaine if we maye de-
parte hence quickly. yf the walles of
thine house were so olde y they shoke,
and the roofe ouer the did trēble, the
house being now wried, being now
tired, & the buildinges falling downe
for age, did threate an ouerthrowe to
be at hande, woldest thou not with all
spede get thee out: yf a trouble some &
storme tēpest, and the waues being
lift bp with a violent winde, did a-
fozhande shewe the a shippewracke
comming, woldest thou not saile in to
some hauē with out delaye: Beholde
the worlde shaketh and decateth, and
doeth declare her owne downe falle,
not now with the age, but with thēde
of thinges: and doest not thou giue
thankes to God, and reioyce on thine
owne behalfe y thou art quickly takē
hence and deliuered from the daun-
gers, shippewrackes & plagēs that are
houerig ouer vs: We ought to cōsidre
most derely beloued bʒethʒen, and of-
ten tymes: o thinke, that we haue for-
taken

taken the worlde, & yf we liue here but
for a tyme as straungers and pilgrims.
Let vs embrace that daye which
may appoite euery one of vs his dwel-
ling place, which doeth restore vs to
paradise and to the kingdome of hea-
uen, after that we are taken hence, and
deliuered fro the snares of the worlde.
Who being farre out of his owne coun-
trei, maketh not haste to returne
home? Who making haste to sayle to
his frendes and kinnsfolke, wolde not
earnestly desire a prosperous winde,
that he might the rather embrace his
dearely beloued? We reken that para-
dise is our countre, we beginne now
to haue the patriarches for our paren-
tes, why do we not make hast & rine,
that we maye see our countrey, hat we
maye salute our parentes? A great
number of our parentes, brethren and
sonnes do ther abide vs, a great com-
pany do wishe for vs, which are now
sure of their owne immortallitie, and
carefull for our safetie. To come to
the sight and embracing of these, how
great ioye shall it be bothe to vs and
them? what maner of pleasure is this
of the heauenly kingdomes, to be w-
out yf feare of dying and to lyue with
euer

everlastyngnes: How excellent and
perpetuall happines is this: Ther is
the glorious cōpany of the Apostles:
Ther are the numbꝛe of the reioysing
prophetes. Ther are an infinite com-
panye of martyrs, that are crowned
foꝛ the victoꝛy of their fight and suffe-
ring. The triumphing virgins are
there, which shew the strenght of co-
tineney, haue subdned the luste of the
fleshe and bode: Ther are the mercy-
full rewarded, which haue done the
woꝛkes of ryghtfulnesse, by geuyng
almes, & sedyng the poore: which ob-
seruing the Lordes cōmaūdementes,
haue chaunged their earthly patrimo-
nies foꝛ heauenly treasures. Let vs
most dearly beloued brethzen we ear-
nest desire make haste vnto these, let
vs wishe that we maye quickly be w
them, that it maye be our fortune spe-
dely to come to Christ. Let God se this
cōfracion and thought of oures, let
the Lorde Christ beholde this purpose
of our mynde and saythe, which shall
gyue the greater rewarde of his
glory to them, whose desyres
are more earnest to be
with him. Amen.

¶

A booke of the holy
martir S. Cypriane, containing an
exhortation to martyrdom, diuided
into, xii. chapters, wherin the summe
of the hole mater is moze fully
knownen. witten vnto
Fortunatus.

FOrasmuche as O most deare
Fortunatus the heuy burden
of trobles and persecutiōs do
lye vpon the churche, & now
in thende of þ world the ma-
licious tyme of Antichrist beginneth
to appoche, thou hast desired me to
prepare & strenghte the mindes of the
brethren with exhortacions of the ho-
ly scriptures, wherby Christes souldi-
ers myght be encouraged vnto the spi-
ritual & heauenly fight. It behoued
me to obey this thy most necessary de-
sire, that (to the uttermost of our lytle
power, by the helpe of goddes inspira-
cion) we might bring furth out of god-
des worde, as it were certeine armo-
res and defences for the brethren that
shall fight. For it is but a smale mater
for vs, to raise vp goddes people with
the

the trompe of our voice, excepte we
strengthen by the holy scriptures the
faith of suche as beleue, and the deu-
oute vertue that is consecrate vnto
God. For what thing agreeth better
and moze with our pastorall cure and
charge, then to prepare and furnishe
the people committed vnto vs of God,
and the army standing in the heaue-
ly tentes, against y^e arrowes and dar-
tes of the deuell? For he can not be a
mete souldier for the battaile, which
haue not ben before exercised in the
felde. Or who seeking a victorious
crowne shall in the course or rünyng
place be crowned, except befozehande
he do consyder the expercience of his
strenght and cōnyng? The aduersary
& enemy with whom we fight, is an-
cient & of long experiece. For six thou-
sande yeres are fully complete, sence
the deuell began to fight against man.
Therefore he hath now learned euē by
aūcient exercise, al kindes of tētaciōs,
al sottelties & deceptes to cast vs dow-
ne. yf he shall fynde Christes souldier
vnprepared, yf he shall fynd him ygn-
rant, negligent, & not diligently wat-
ching: he encloseth in the ignorant,

219

he deceaueth the negligent, he begga-
leth the foliſhe. But yf any man hea-
ping the Lordes commaundementes,
and ſtycking manfully vnto Chriſt,
ſhall ſtand by againſt him: he muſt ne-
des be ouercom, bicauſe Chriſt whom
man confeſſeth is inuincible. But to
make a ſhorſe tale, leſt with long wri-
ting I ſhould weery ſo moſt deare bro-
ther being occupied either in hearing
or in reading, I haue knit by the ma-
ter in a fewe wordes, that vnto the tit-
les that ar ſet abrode (which euery mā
ought bothe to knowe and remēber)
I might adde the Lordes wordes, &
by authorite of ſo diuine ſcriptures to
ſure ſo which I had ſet befoze mens
eyes: ſo that I maye not ſo muche
ſeame to haue ſent vnto the this trea-
tiſe of myne olone writig, as to haue
geuen occaſion to other to write trea-
tiſis: which thing being vled of eue-
ry one, is profitable for many. For if
I ſhould now geue vnto the a garmēt
ready made, the garment ſhould be
myne, which an other ſhould weare, &
paraduerture a thing made for an o-
ther, wold not ſerue for the proportiō
and ſtature of his body. But now I
haue ſent vnto the the ſelfe wolle and
purple

purple of the lambe, by whom we are
redeemte & made alieue, which when
thou hast receaued, thou shalt make
for thy selfe a coate at thine owne plea-
sure, wherein thou shalt moze reioyce,
than in thy accustomed and proper
garmentes: and thou shalt deliuer this
that we haue sent vnto others, that
they maye also accordyng to their
owne will make for them selues gar-
mentes, that al men (the old nakednes
being couered) maye put on the gar-
mentes of Christ, being clothed wth or^d
we the sanctification of the heauenly
grace. Furthermore in this most ne-
cessarye exhortaciō, which maye stirre
vp men to suffer martyrdomē, I haue
perceaued this counsell also most deare
brother to be bothe profitable & hol-
some, to cut of the lettes and hinde-
raunces of our owne wordes, and to
take awaye the goinges about the
bushe of mans talke: and to allege
suche thynges only as God him selfe
speaketh, wherby Christ prouoketh
his seruantes to martyrdomē. For the
selfe commaundementes of the Lord
as armors and weapons ought to be
put in to the myndes of them y^e fight.

¶ 3 Let

Let them be the erhortacions of the
warlike trompet, let them be the peale
of trompettes that maye prouoke to
fyght. Thoroowe them let the eares be
liste bp, thoroowe them let the mindes
be instructed & taught, thoroowe them
let the strenght bothe of the mynde &
body be cōfirmed, to suffer all maner
of afflictions and tormentes. Where-
fore let vs (which by the sufferance of
God haue geuen the first baptisme vnto
them that beleue) prepare euery
mā to another baptisme also, putting
them in mynde and teaching, y this
baptisme is in grace greater, in po-
wer myghtier, in honour more preci-
ous: a baptisme wherein Angels bap-
tise, and wherein God and his Christ
reioyse: a baptisme after the receypte
wherof no man synneth any more:
a baptisme that maketh perfecte the
encrease of our fayth, a baptisme that
do immediatly couple vs vnto God,
when we departe this worlde.
In the baptisme of water is receyued
the remission of synnes, in the bap-
tisme of blood the crowne of vertues.
This thing ought to be embzaled and
wyshed for, and to be desyred by the
seruent prayers of vs all, that we
which

which are the seruantes of God, may
be also his frendes,

The first Chapter.

In exhorting therefore & preparing
our brethren, thorowe the stedfast
nesse of faythe & verue, to attayne
the glorie of confessing the Lorde,
and to arme them to the bataile of
persecutiō and suffering, we must first
of al declare, that the ydolles which mā
maketh for himselfe are no goddes. For
the thinges that are made, are not grea
ter than their maker: neither can these
ydolles defende and saue any man,
which wolde them selues peryshe from
their temples, except they were fapre
of man. Neither ought the elementes
to be worshipped, which according to
thordenaunce and commaūdement of
God do serue man.

The ydolles being ouerthrowē and
the maner of the elementes declared, we
must shewe that the Lorde onely ought
to be worshipped.

To these then must we adde, what
is the threatenng of God against them,
that do sacrifice to ydolles.

¶ 4 We

The con
tentes of
the.12.
chapters.

The.2.
chap.

3

4

We must teache furthermore that
God wil not easely pardon Idolaters.

5

And that God is so greued with Idolatrie, that he hathe also comaunded them to be slayne, which haue eniysed men to sacrifice and serue ydolles.

6

To these muste be added, that we
whiche are redeemed and made alyue
thorow the blood of Christ, ought to pre-
ferre nothing before Christ: because he
preferred nothing before vs, but for our
sakes he preferred aduersitie before pro-
speritie, pouertie before ryches, bondage;
before lordship, death before immortal-
tie. Contrarywyse we in our sufferinges
preferre the ryches and pleasures of pa-
radise before worldye pouertie, the do-
minion and euerlasting kingdome be-
fore temporall bondage, immortalitie
before deathe, God and Christ before
the deuell and Antichrist.

7

We ought also to bring to remem-
braunce that none that are escaped out
of the deuilles clouches, and deliuered
from the snares of the worlde, shoulde
desire (ys they happen to fall into afflic-
tions and troubles) to go southe againe
vnto the worlde, and so lose that they
had escaped.

But rather that they ought to en-
dure

durſe continue in ſaythe, in the trueth,
and in the perfeccion of the heuently,
and ſpirituall grace, that they maye at-
tayne the victory and crowne.

We muſt alſo ſhewe that afflictions
and perſecutions doo therfore happen
that we maye be tryed:

And that the ſufferinges of wronge
and barailles of perſecution ought not
to be feared: becauſe the Lorde is more
myghty to defende, than the deuyl is to
fight againſt vs.

And to the intent no man ſhould be
afrayde and troubled thoroowe afflictions
and perſecutions which we ſuffer in
this worlde, we muſt proue that it was
tolde beforeshade, that the worlde ſhould
hate vs, and that it ſhould ſtire vp per-
ſecutions againſt vs, that the trueth of
Goddeſ promiſe in rewardes that ſhal
hereafter ſolowe, myght manifeſtly ap-
peare by this ſelf thing in that theſe per-
ſecutions do happen. Neither dothe any
newe thing happen nowe vnto chriſti-
ans, for aſmuche as good me from the
beginning of the world haue ben perſe-
cuted, & the rightſul haue ben oppreſſed
and filled of the vnrighfull.

Laſt of all we muſt declare, what
hope and what rewarde abydeth the
righte

rightfull men and martyrs after the af-
flictions and passyons of this liffe, and
that we shall receiue more in rewards
of our suffering, than we suffer here in
the self afflictions.

The first chapter.

Psal. 113.

Sap. 15.

That ydolles are no goddes,
and that none of thelemes
should be worshipped in
goddes steede is manifest in
the. Cxiiij. psalme. The ydol

les of y getiles ar gold & siluer, y wor-
kes of mens handes. Moowthes haue
they, but they speake not, they haue
eyes and see not. They haue eares &
heare not, neither is ther any breath
in theyr moowthe. Let them be like vnto
them that make them. In likema-
ner in the booke of the wisdome of Sa-
lamon it is written: They haue este-
med as Goddes all thidolles of the na-
tions, which haue neither eyes to see,
neither nostrils to drawe brethe, nei-
ther eares to heare, nor fingers on
theyr handes to feale: Their fete also
are vnhapte and floo to walke. For
man made them, and he that hathe a
borrowed spirite fashioned them. But
no man can make a God like vnto
him selfe: For Seing he ys mortal, &

is also but a deade thing, which he fa-
shioneth with vngodlye handes: For
he that maketh them, is more excellēt
than y^e thinges which he worshippeth.

We reade also in the booke of Ero-
dus: Thou shalt not make for thy selfe
any grauen ymage, neither the like-
nes of any thing. Further as touchig
thelementes Salamon saith: Neither
toke they so muche regarde of y^e wor-
kes that ar made, as to knowe who
was the craftelman of them: but some
toke the fire, some the aire, some the
winde, some the course of the starres,
some the great water, some the Sunne
& Moone for goddes. But thonghe they
had suche pleasure in their beauty,
that they thought them to haue ben
Goddes: yet holde they haue knowe,
howe muche more fairer ys he that
made them. Or yf they marueled at
the power and workes of them, they
might haue perceiued therby, that
he that made these mighty thinges,
is mightyer then they.

The.ij. chapter.

That god only ought to be worship-
ped we reade in Denterono, Thou
shalt worshippe thy Lord God and
him only shalt thou serue. Also in Ero-
dus.

Exod. 20.

Sapi. 13.

Deu. 6.

Exo. 20.

Deu. 32.

Apoc. 14.

Math. 22

ous. Thou shalt haue non other gods
besides me. In like maner in y same
boke of Deuteronomy: Se now how
y I, I am he, and that ther is no God
besides me: I can kil and make alieue,
I strike and heale againe: neither is
ther any, that can deliuer any man
out of my handes. Iohan also in
the reuelacion saithe: And I sawe
an Angel stie in the myddes of heate,
hauing an euerlasting gospel to prae-
se unto them that sitte and dwelle on
the earth, and to all nacions, kinreds &
tonges and people, saing with a loud
voice: feare God rather, and giue ho-
nour to him, for the howre of his iu-
gement is com: and worshippe him
that made heauen and earth, the sea
and all that in them ys. In like ma-
ner also the Lord maketh mentyon in
the gospell of the first and second co-
maundement saing: Heare Israel, The
Lord thy God ys one Lord: And thou
shalt loue the Lord thy God with all
thy harte, and with al thy soule, and
with al thy strenght. This ys the first
commaundement: and the second ys
like vnto this, Thou shalt loue thy
neighbour as thy selfe. In these two
commaundementes consisteth the holl
lawe

salwe & pphetes. And againe: This is eternall liffe, that they should knowe the alone the true God, & Iesus Chzist whome thou hast sent. Ioan. 17.

The .iiij. chapter.

V What God thzeatneth to the y do sacrifice to ydols, we maye reade in Exodus thus: He y offereth vnto any goddes saue to y Lord only shal be roted out. Also in the Deuteronomye. They offered vnto deuels and not vnto God. In likemaner in Esay: They worshipped the Idolles which their owne fingars had made: Ther kneleth the man, ther falleth the man downe before them, so that thou canst not bring him awaye fro thece: And againe, To them you haue powdered out your drinke offeringes, and to the you haue offered your sacrifices: shal not I be angry w these thiges saith the Lord: In like maner Hieremy saith: walke not after straunge goddes to serue them, & worshippe the not, nei ther prouoke me thoroowe y workes of your hādes to scatter you abrode. No. also in y reuelaciō saithe: If any doo wor^{sh}

Exod. 22
Deu. 32
Eja. 20
Hie. 7.
Apo. 14.

worshippe the best and his ymage, & shall receiue his marke in his forehead or in his hand, he also shall be of the wine of Goddes wrath myngled in the cuppe of his wrath: & he shall be punished with fire & brimstone in the presence of the holy angels, & in the presence of the lambe. And the smoke of their tormentes shall ascende vpeuermore. Neither shall they haue any rest daye or night, who so euer they be that shall worshippe the best & his ymage.

The.iiij. chapter

Exod.32.

That God wil not easely pardon ydolaters, it appeareth by Moyses in Exodus, y prayeth for the people, and yet obteyned not: Oh Lorde (saith he) this people haue synned a great synne, and made for them selues Goddes of gold: yet forgiue them their sinne I beseeche the: yf not, wipe me out of the booke which thou hast writen. And the Lord said vnto Moyses: I will put him out of my booke, that hath synned against me. In likemanner whan Jeremy prayed for the people

ple, the Lord spake vnto him saieng: *Ieri. 7.*

Thou shalt not prae for this people,
thou shalt neither geue thanks, nor
byd prae for the, for I wil not heare
them in the tyme that they shall call
vpon me, in the tyme of theyr troble.

Ezech. 14.

Ezechiel also threateneth the same
wrathe of God against them, y synne
against God saieng: and the worde of
the Lord came vnto me saieng: Thou
sonne of man, whan the land sinneth
against me, and goeth furthe in wic-
kednes: I shall stretch out myne had
vpon it, and destroy all the prouision
of their bycad, and I will send hūger
among them, to destroye man & best
in the land. And thoughe Noah, Da-
niel, & Job these. iiii. me war amōg the,
yet shall they deliuer neither sonnes
nor daughters but shall them selues
only be safte. In likemaner in y furst
boke of kings it is writē: yf one man
synne agāst an other, they shal make
intercession vnto y Lord for him, but
if a man synne agāst the Lord, who
shall prae for him?

1. Reg. 2.

The. v. chapter.

That God is soangrey w ydolatry,
that he harhe also cōmaunded the
to be slayne which haue entised
others

Deu. 13.

Others to offer to ydolles and to serue
them we reade in the Deuteronomy:
¶ If thy brother, or thyne owne sonne,
or thy daughter or thy wiffe y lieth in
thy bosome, or thy frende which is as
thine owne soule vnto y entise the se-
cretly sayēg, let vs go & serue straunge
goddess, y Goddes of y gētiles: y shalt
not cōsent vnto him, nor herken vnto
him, neither shal thine eye spare him,
nor kepe him secreete, but shalt vtter
him. Thine hande shall be first vpon
him to kill him, and than the handes
of all the people. To be shor: they shal
stone him and he shall dye, because he
went about to turne thee alwaye frō y
Lorde thy God. And agayne the Lord
speakerh and sayeth, that a cytie ought
not to be spared, althoo the hole cytie
shall cōsent to Idolatry: ¶ If thou shalt
heare saye (of one of thy cyties which
the Lorde thy God shall geue thee to
dwel in) that they saye: Let vs go and
serue straunge Goddes, whiche thou
hast not knowen: Thou shalt smyte &
kill with the edge of the sworde all that
are in that cytie, and thou shalt burne
the cytie w fire, & it shall neuer more
be inhabited: yea it shall neuer be
buipt againe, that God may turne frō
his

his feare wrathe. And the Lorde shal
shewe the mercy, and haue compassiō
on the, and multiply the, yf thou shalt
heare the voice of the Lorde thy God,
and keape his cōmaūdemētes. Ma-
thathias beyng myndfull of the force
of this cōmaūdemēt shewe him that
came to thaltar to do sacrifice. But yf
before the comming of Christ these cō-
maūdemētes touching the worshiping
of God, and despising of ydolles, was
observed & kept: How muche more
ought they to be kept after the com-
ming of Christ: Forasmuche as he at
his comming did not exhorste vs with
wordes only, but also with deades:
which after he had suffered al maner
of iniuries and reuiling wordes, was
also crucified, to teache vs by his ex-
ample, bothe to suffer and die: that
who so euer he be that will not suffer
for his sake, should be vtterly woun: ex-
cuse, forasmuche as he hath suffered
for vs. And seing y he hath suffered
for other mens synnes, muche more
ought every mā to suffer for his owne
synnes. And therefore in the gospel he
creatneth and saith: who so euer shal
confesse me before men, him wil I al-
so confesse before my father which is

1. Mac. 2.

Math. 10.

in heauē: but who so euer shall denye
 me before men, him wil I also denye
 before my father which is in heauē.
 In like maner thapostle paule saith:
 2. Tim. 2. yf we die together with him we shall
 also liue together with him: yf we suf-
 fer with him we shall also raygne to-
 gether with him: yf we denye him he
 shall also denye vs. Iohan also saith:
 1. Ioan. 2. he that denieth the sonne hath not y
 father, he that confesseth the sonne,
 hath bothe the sonne and the father.
 Wherfore the Lord dothe exhorde and
 Math. 10. strenghten vs to despise deathe: say-
 eng: feare ye not them that kil the bo-
 dy, but can not kill the soule: but ra-
 ther feare him, which can kille bothe
 soule and body in to hell fire. And a-
 Ioan. 12. gaine he saith, he that loueth his life
 shall lose it, and he that hateth his liffe
 in this worlde, shall p̄serue it vnto
 eternal liffe.

The. vi. chapter.

That we which ar redēpte &
 made a liue thozowe y blode
 of Christ, ought to p̄ferre
 no thing before Christ, the
 Lord speaketh in the gospel
 and saith: he that loueth father or
 mother

mother about me, is not worthy of
 me. And he y taketh not by his crosse *Math. 10.*
 & folowe me, is not worthy of me. In
 y Deuteronomy it is also writen in like *Deu. 33.*
 maner: They that saie to father or mo-
 ther I knowe y not, & y parents y ha-
 ue not knowen their owne sones, these
 haue kept thy commaundementes,
 and obserued thy testament. In like *Rom. 8.*
 maner saith the apostle Paule: Who
 shall separate vs from the charite of
 Christ: Shall tribulacion, or anguyshe,
 either persecution or hungar, either
 nakednes, or daunger, or the sword:
 as it is writen: For thy sake are we
 killed al the daie long, and are count- *Psal. 43*
 ned as shepe appointed to be slayne.
 Neuertheles in all these thinges we
 ouercome, thowowe his helpe that le-
 ned vs. And againe he saith: ye are
 not your owne, for ye are bought with
 a great price. Therfore glorifie and *1. Cor. 6.*
 beare god in your body. And againe:
 he died for all that they which live,
 should not now live to them selues, *2. Cor. 5.*
 but to him which died for them, and
 rose againe.

The. vii. chapter.

D 2

The

That they which are plucked
out of the deuilles Flawes,
and deliuered from the snares
of the world, ought not
to retorne agayne to the
worlde lest they should lose that they
war escaped, The people of the Iues
before figured after the shadowe and
image of vs, whan they hade escaped
thorowe the healpe and deliuerance
of God the most cruel bōdage of Pharaoh
& Egippte, that is to saye, of the deuell:
They being vnfaithfull and vn-
thankfull to God, did murmur agaiſt
Moses: They cōsidering the daūgers
of the wildernes and labor, and vnder-
standing not Goddes benefites of li-
berty and saluation, sought to retur-
ne againe in to Egippte, that ys to the
bondage of this world from which
they were deliuered. Whan as they
ought rather to haue trusted and be-
leaued in God: bicause that he which
hath deliuerde his people from the
deuell & the world, shal defende the
ys are deliuered. Why hast thou (sayd they)
serued vs thus, for to cary vs out of Egippte:
it had ben better for vs to haue
serued y Egiptyans, thā to die in this
wildernes. And Moses said vnto y peo-
ple

Exo. 14.

ple. Stande vp boldly, and behold the
saluacion that cometh from the Lord,
which the lord wil do for vs this daie.
The Lord him selfe shall fight for you,
and you shall hold your peace. Of this
thing the Lord doeth also in his gospel
warne vs & teache vs, that we should
not returne againe to the deucl and
the world whome we haue forsake, &
from whome we haue escaped, saieg:
No man putting his hande to the
ploughe and loking backe ys mete for
the kingdome of God. And againe
he saith: he that is in the felde, let him
not returne backe: Remember Lottes
wiffe. And lest any might be hindered
in the folowing of Christ, either tho-
rowe any worldly lust, or thowwe
thaffectyon and loue to his kinsfolke
and frendes, he added, and saith: He
that doeth not forsake al that he hathe
can not be my disciple.

Luce. 9.
and. 17.

The. viii. chapter.

Ve must endure & continue
in faith & vertue, & in p pfect
tyō of spiritual grace, y we
maye attayne y victorie &
crowne. In the .ij. boke of
Chronicles we reade thus: The Lord
abbideth w you, as long as ye abide w
him.

2. Par. 15

Eze. 33.

Math. 10.

Ioan. 8.

Luc. 12.

1. Cor. 9.

him: but yf ye shal forsake him, he shal also forsake you. In like maner saith Ezechiel. In what so euer daye yf righteouse me shal wander oute of the waie, his rightfulness shal not deliuer him. The Lord also in the gospel speaketh & saith: He that shall contynue to thede the same shal be safte: & againe he saith: if you shal abide in my worde, ye shal verely be my disciples, and shall knowe the truthe, & yf truthe shall make you fre. He also befoze had warning vs to be alwaies prepared, and to stand mǎfully in a redynes, he added and saith: Let your loynes be girted about, and your lightes burning, and ye your selues like vnto men yf waite for their master, whan he wil retorne fro a wedding, that as sone as he shall coe & knocke, they may open vnto him. Hapbye are those seruautes which yf Lord whā he cometh, shal finde watching. In likemaner yf blessed Apostle exhorteth vs to go forwarde & encrease in faith, vntil it come to perfectyō saleng: knowe ye not that they which runne in a course, runne al, yet but one receiueth the crowne. So runne that ye maye obtayne. And they do yt to ob

tainyng

sayne a corruptible crowne, but we to
obtainne an incorruptible crowne.
And againe he saith, No man that
warreth vnto God, entangleth him
selfe with worldly cares: that he maye
please him of whome he is allowed
to be a souldier. And though he a man
strive for a mastery, yet is he not
crowned, except he strive lawfully.
The same Apostle saith also: I be=

the you brethren by the merciful=

nes of God, that you make your bo=

dies a quicke sacrifice, holy, and pleas=

ant to God: and fashion not your selues

like vnto this world, but be ye chaun=

ged in your shape, by the renewing

of your spirite, that ye maye proue,

what thing that good, and pleasing,

& perfect will of God is. And againe

he saith: We are the sonnes of

God: But and if we be sonnes, we

are also heires: the heires I meane

of God, and heires annexed with

Christ: yf so be that we suffer toge=

ther, that we maye be glorified toge=

ther. The exhortation of the dy=

uine preaching speaketh the same

things in the reuelation sayeng:

2, Tim. 2.

Rom. 12.

Rom. 8.

Apo. 5.

Exod. 17.

holdefast hat thou hast, that another
taketh not thy crowne. An ensample
of this enduring and continuing vn-
to thende, is set forth in Exodus, wher
as Moses in the signe and sacrament
of the crosse, lyfteth vp his heauy han-
des to ouercome Amalech, which bea-
reth the figure of the deuell: Neither
could he ouercome thaduersary, vntyl
he continued stable in the signe, with
his handes continually lifted vp. And
it happened (saith he) that Israel had
the better, when Moses helde vp his
hande: And when he let his hande
downe, Amalech had the better. And
they toke a stone, & put it vnder him, &
he sat downe thereon. And Aaron and
Hur stayed vp his handes, the one on
the one syde and the other on thother
syde, and his handes were stedy vntyl
the Sunne was downe. And Iesus put
Amalech to flight & al his people. And
the Lorde said to Moses: write this for a
remembraunce in a booke, and tel it vn-
to Iesu. For I wil put out the remem-
braunce of Amalech from vnder hea-
uen.

The. ix. Chapter.

That

That troubles and persecu-
cions do therfore happen &
we maye be tried we reade
in the Deuteronomy: The
Lorde your God doth tepte
or proue you, that he may knowe whe-
ther & you loue him wth your hole hert
and with all your soule, and wyth all
your strenght. Againe it is w^{ri}tten
in Salomon: The furnace proueth
the potters vessell, and temptation of
trouble trieth rightfull men. In lyke
maner Paule testifieth and speaketh
the same, sayeng: We reioyce in hope
of the glo^{ry} that shalbe geuen of God:
Neyther do we so only, but also we re-
ioyce in troubles, knowing that tribu-
lation bringeth pacience, but pacience
bringeth triall, trial hope, and hope is
not cōfounded, because the loue God is
spreade abroad in our hertes, by & ho-
ly goost which is geue vnto vs. Peter
also in his epistle writeth and sayeth:
Dearely beloued maruell not at this
heate that is come among you to trye
you (that ye fall not awaye) as tho any
newe thing should happen vnto you:
but as ofte as ye are made partakers
of Christs passions, reioyce in al thin-
ges, that ye maye at thappearing of
his

Deu. 25.

Eccle. 17.

Rom. 5.

1. Pet. 4.

his glozy reioyce with gladnesse. If
ye be rayled vpon for y^e name of Christ,
happye are ye: For the name of y^e ma-
iestie & power of God resteth in you:
the which name verely is blasphemed
of them, but by vs it is glorified.

The .x. Chapter.

That iniuries and the pay-
nes of persecution ought
not to be feared, & that no
man should be amased at
troubles and persecutions,
which he suffereth in this worlde, for
because the Lorde is more myghtye to
defende, than the deuell is to fight a-
gainst vs: John in his epistell writeth
1. Ioan. 4. and sayeth: He that is in you is grea-
ter, than he that is in the worlde. In
lyke maner in the psalme: The Lorde
is my helper, I wil not fear what mā
can do vnto me. And agayne in an o-
ther psalme: These boast them selues
in their horses, but we will boast our
selues in the name of the Lorde our
Psal. 117.
and. 19. God. They are boude & are falle dowe-
ne, but we are rylen & stande vpright.
And yet further the holy Ghost (tea-
ching and declaring that the armyes
of

of the deuell ought not to be feared, al-
thoo he shoulde proclaime battaile a-
gainst vs, but rather that we should
haue our trust in the selfe same battel,
& y^e the rightfull by fighting against
the deuell, may attayne to the reward
of Goddes seate and eternal lyfe) spea-
keth in the psalme & sayeth: Thoughe
an hoost of men were layde against
me, yet shall not my harte be afrayed,
and thoughe ther arose vp warre a-
gainst me, yet wil I put my truste in
him. One thing haue I desired of the
Lorde which I wil require, that I may
dwell in the house of the Lorde all the
dayes of my lyfe. In lyke maner the
holy scripture in Exodus doth declare
that we do exceedingly multiplie and
encrease thoroowe afflictions and trou-
bles sayeng: And the more they oppres-
sed them, the more they multiplied &
grewe. And in the Reuelacion god-
des protection is promysed vnto vs in
our sufferinges, where he sauerh: fear
thou none of these thinges, which thou
shalt suffre. Neither is it any other
that promyseth vnto vs saffetie & de-
fence, but euen very he y^e by the yphet
Esay speaketh & sayeth: Feare y^e not,

Psal. 26.

Exod. 16.

Apo. 2.

Esaie. 41.

for

Matb. 10.

Mar. 13.

Luc. 21.

Exo. 4.

For I haue redeemed the: I haue cal-
lee the by thy name, thou arte myne
owne. And yf thou shalt go thorowe
the water I am with the, and the flood-
des shall not ouerwhelme the. And yf
thou shalt passe thorowe the fire, the
fire shall not burne the. For I am the
Lorde thy God which do kepe thee in
safetie. Which in the Gospel also doth
promise, that the helpe of God shall
not faile goddes seruantes in theyr
persecutions saieng: but whā they de-
lyuer you by, take no thought how or
what ye shall speake. For it shalbe ge-
uen you in that same houre, what ye
shall saye. For it is not ye that speake,
but the spirite of your father that spea-
keth in you. And againe he sayeth: put
in your heartes not to studie before,
what ye shall answer: for I wil gyue
you a mouthe & wisdom wher vnto
your aduersaries ar not able to resist.
Thus doeth God speake also to moyses
in erodus, which delaied to do his cō-
maundement and feared the people,
saieng: Who hath made māns mouth?
or who hath made the domme or the
deafe, the seying or h blynde, haue not
I the Lorde God? Go now therfore,
and I will open thy mouthe, & I will
teache

teache the what thou shalt speake.
Neither is it any harde mater for
God to open the godly mans mouth,
and to enspire constancy and boldnes
of speche vnto his confessor: which (as
we reade in the booke of Numbes) did Nu. 22.
make the very Ass to speake against
Balaam the prophet. Therfore let no
man in persecution thinke into what
daunger the deuel dothe bring, but let
hym rather consider what helpe God
dothe geue: Neither let vs be discoura-
ged tho: owe mans malice, but let vs
strengthen our fayth with goddes pro-
tection: for asmuche as euery man ac-
cording to the Lordes promyses, and
the merites of his owne faythe, shall
receyue asmuche helpe of God, as he
beleueth to receyue. Neither is ther a
ny thyng which the almighty can not
bring to passe, except the fayth of hym
that should receyue dothe decaye and
fayle.

The. xi. Chapter.

That it was told aforehand,
that the worlde should hate
vs, and that it should stee
by persecuciōs against vs:
& that no newe thing hap-
peneth

Ioan, 15.

peneth nowe vnto christians, foras-
muche as good men haue ben troubled
from the beginning of the world, and
the ryghtfull haue ben oppressed and
slayne of the vnrighfull: The Lorde
in the Gospell doeth afoze warne and

Ioan, 16.

afoze shewe saieng: yf the worlde hate
you, knowe ye that it hated me furst.
yf you were of the worlde, the worlde
worlde loue that were his owne. But
beccause ye are not of the worlde, but
I haue chosen you out of the worlde,
therfore the worlde hate you. Remem-
ber the worde whyche I haue spoken
vnto you: ther is no seruaunt greater
than his Lorde. yf they haue persecu-
red me, they shall also persecute you.

And agayne he sayeth: The houre shal
come, that euery one that shal kil you,
shall thinke him selfe to do God ser-
uice. But they shall do this, because
they haue not knowen the father nor
yet me. These thinges haue I spoken
vnto you, that whē the houre of them
shal come, ye maye remēber y I tolde
you. And againe he saith: verely ve-
rely I saie vnto you, ye shal wepe and
lament, but the worlde shal reioyce:
ye shall sorowe, but your sorowe shal
be turned in to ioye. And againe he
saith:

he sayeth: These thinges haue I spo-
ken vnto you, that ye maye haue peace
in me: in the worlde ye shall haue trou-
ble, but be of good cheare, for I haue
ouercome the worlde. And agayne
whan he was demaunded of his disci-
ples, what should be the token of hys
comming, and of the ende of the worlde,
he answered and sayd: Take hede that
noman deceyue you, for many shall
come in my name saying: I am Christ,
and shall deceyue many. ye shall heare
of warres, and of the rumours of war-
res, take ye hede, and be not troubled:
for these thinges must come to passe,
but the ende is not yet. Nacion shall a-
rise against nacion, and kingdome a-
gainst kyngdome, and there shall be
honger and earthquakes, and pesti-
lences thowoe all places. All these
are the beginninges of sorowes.

Then shall they put you to trouble and
shall kill you, and ye shall be hated of
all people for my name sake: And then
shall many be offended, & shall betraye
one an other, and shall hate one an o-
ther. And many false prophetes shall a-
rise, and deceiue many: and bicause of
the abundaunce of wickednes, the cha-
rite of many shall waxe cold, but he y
shall

Luc. 21

Mat. 13

Mat. 24

Daniel. 2.

shall endure vnto the ende, the same
shal be safte. And this gladd tydings
of the kingdome, shall be preached tho
rowe all y^e worlde for a witnesse vnto
all nacjons: and than shall the ende
come. Whā therfore ye shall see thabo
minacion of desolatyon spoken of by
Daniel the prophet, standing in the
holy place: let him that reade it, vn
derstande it: Than let them that be in
Iury flee in to the mountaines: And
him which is on the house toppc, not
com downe to fet any thing out of his
house: Neither let him which is in the
felde, retorne backe to fctche his clo
thes. No be in those daies to women
with childe, and to them that geue
sucke, but p^{re}pare ye that your flight be
not in the winter, neither on the sa
bath daie. For than shall be great tri
bulacion, suche as was not from the
beginning of the worlde to thys tyme,
nor shalbe: And excepte those dayes
should be shortned, ther should no flesh
be saued: but for the chosen sake, those
dayes shall be shortned. Then yf any
man shall saye vnto you, Lo here is
Christ, or ther is Christ, beleue it not.
For ther shall aryse false Christes, and
false prophetes, and shal do great mi
racles

acles and wonders, In somuche that
yf it were possible, euē the chosen per-
sons should be deceyued. But take you
hede, loo I haue tolde you all thynges
befoze. Wherfoze yf they shal saye vn-
to you, behold he is in the wylernes,
go not foze. Beholde in the secrete
places, beleue not. For as the lyght-
ning cometh out of the east, and thy-
neth into the west: So shall hys coming
of the sone of mā be. For wher soeuer
a deade carcase is, thether will hys Eagles
be gathered together. Forthwith after
the tribulaciōs of those dayes the sūne
shall be darkened, and the Mōne shall
not geue her lyght, & the starres shall
fall from heauen, and the powers of
heauen shall moue. And then shall ap-
peare the signe of the Sonne of man
in heauen. And then shall al the kin-
redes of the earthe lament them sel-
ues, and they shall se the sonne of man
comynge in the cloudes wyth great
power and glory. And he shall sende
his Angels with great power & glory
& with a great trompet. And they shall
gather together his chosen frō the iiii.
wyndes, & frō the one ende of heauen
to the other. Neither are these chinges
whiche nowe happē to chrysteans, new

Gen. 4.

1. Reg. 14.

3. Reg. 19.

Math. 23.

or sodeine: for asmuche as good & iust
me, & such as be thozowly bent to kepe
the lawe of God, & are afraid to staine
the innocency of lyfe & true religion,
do alwayes walke the harde & strait
waye thozowe troubles & iniuries, and
thozowe the greuous & manifolde pu=
nishmentes of deadly & malicious em=
nities. Thus is y ryghtfull Abel first
killed of his brother, in the very be=
ginning of the woꝛlde, & Iacob is co=
pe lled to flye, & Ioseph is solde: & king
Saul persecuteth the merciful David,
& king Achab endeuoureth to oppresse
Helias, which did constantly & man=
fully defende the maiestie of God. Za=
charias the priest is killed betwene
the temple & the aulter, that he myght
there be made a sacrifice him selfe,
where he had offred sacrifices. To be
shorte, ther are very many martir do=
mes of the rightfull, which are often=
tymes celebrate. Ther are very many
ensamples of faithe & godlines left for
them that shal come after. The. iii. chil=
dren Ananias, Azarias, Misabel, in a
ge equal, in loue of one mynde, in
faithe stabell, in godlynes constaunt,
and stronger then the flāmpng fire,
and the paynes wherwith they were
tormented, openly proclaymed that

they serued God alone and only, that
 they knewe hym alone, that they wor- **Dani. 13**
 shipped him alone, sayeng: O king Na-
 buchodonosor, we haue no nede to
 make the any answer in this mater.
 For God whome we serue, is able to
 deliuer vs fro the hote burning ouen
 O king, and to ridde vs out of thy han-
 des: but yf he will not, yet shalt thou
 knowe that we wil not serue thy god-
 des, nor do reuerence to þ ymage which **Dani. 14**
 thou hast set bp. And the godlye man
 Daniel full of þ holy Boost cryeth out
 & sayeth: I worship nothing but only
 my Lorde, which hath made heauen &
 earth. Tobias also althoughe he was
 vnder a kingly & tyránous bódage, yet
 being fre in vnderstáding & spirite cō-
 fesseth God, & do excellently cōmēd god
 his power and maiestie sayeng: I wil **Tobi. 13**
 praise him in þ lande of my captiuitie,
 & wil shewe his power amōges the sin-
 ful nacion. But what should I speake
 of þ seue brethre in þ Machabees whi- **2. Mac. 7**
 che do fulfill the nūbre of. vii. for a sa-
 crament of absolute pfectnes. These se-
 uen brethren are so lincked together
 in martirdome, as in the disposicion &
 ordinaunce of God, the first seue dayes
 do conteyne seuen thousande yerres:

As the seven spirites and seven An-
gels ar assistant and present before y
face of the Lord, And the seven fasho-
ned candelstickes in the tabernacle of
witnesse, And the seven golden can-
delstickes in the reuelacion, And the
seuē pillars in Salomon, bpō whome
wisdome doeth bulde her howse : E-
uen so the number also ther of seven
bretthren, doeth comprēde in them
the number of seven churches: Accor-
ding as we reade in the first boke of
kinges, that the barrē brought fur the
seven: And in Esay seven womē take
holde bpō one mā, after whose name
they require to benamed: And Paule
thapostle being myndefull of this lau-
full and certaine number, writeth vn-
to seven churches: And in the reuela-
cion the Lord doeth directe his diuine
commaundementes, and heuenly pre-
ceptes, to seuē churches, and their an-
gels: The which nōber is now fōnde
in these bretthren, that laufull perfec-
cyon might be fulfilled. With the se-
uen sonnes the mother also their be-
ginning and rote is certainly copled,
which afterwardes brought furthe
seven churches, herselfe being tho-
rowe goddes voice first and alone foū-
ded

ded vpon the rocke. Neither is ^{to} our
mystery, y^e in the martyrdomes y^e mo-
ther is founde alone with her sonnes.
For the martyrs which in their suffer-
ringes did testefie them selues to be
the sonnes of God, ar now counted
to haue none other father but God. As
the Lorde in the gospel teacheth say-
eng: call no man your father vpon y^e
earth, for ther is but one your father,
which is in heauen. O how glorious
confessions did they make: Howe no-
ble, howe excellent lessons of faith
haue they geue: The king Antiochus
being angry (yea rather Antichrist re-
presented by Antiochus) went about
to defile with the filth of swines fleshe
the gloriouse mouches of y^e martyrs,
which thorowe the spirite of confession
war inuincible: And when he had gre-
uously beaten them with scorges, and
yet neuer the neare his purpose, he
commaunded the frieng pannes or
cauldrons to be made hote, in to the
which (after they war made hote, and
set on fire) he commaunded that he
which had furst spoken, and had most
prouoked the king to anger thorowe
the constancy of godlines and faith,
should be throwen in and fried. But
they

Math. 23.

they furste plucked out hys tonge;
whiche had confessed God, and cut it
of. What martyrdome hath ther bein
more glorious? For the tonge whiche
had confessed the name of God, ought
it selfe first to go to God. Afterwar-
des they inuented more bitter punish-
mentes for the seconde. For befoze
they tormented his other membez.
They of a purposed hatred againste
God plucked of the skinne of his heade
with the heares and all. For seying
Christe is the heade of man, and the
heade of Christ is God: he that dyd so
bocherly teare the martyrs heade, did
persecute in the head God and Christ.
But the martyr hoping in his martir-
dome, and assuring him selfe of the
rewarde of the resurrection thoro-
we the gifte of God, cryed out and
sayde: Thou thoro we thy power de-
stroyest vs from this pzelent lyfe:
but the kyng of the worlde shall rayse
vs vp (that are deade for his lawes)
into the eternall resurrection of lyfe.
The thirde beyng demaunded to put
forthe his tonge, did it quickly: For
he had nowe learned of his brother,
to contempne the payne of cutting of
the

the tonge : He did also constauntlye
stretche forth his handes , that they
myght be cutte of, and was very hap=
pye in suffering this kynde of punish=
ment : For almuche as it was his
fortune wyth stretched out handes, to
be made like vnto the Lordes passion
in this suffering. The fourth also with
like corrage dispysing the tormen=
tes and answering with an heauenly
voice to the kinges confusion , cryed
out and sayde : It is beste for vs be=
yng put to deathe of men , to haue
our hope and truste in God, to be rai=
sed agayne of him vnto eternall lyfe.
As for thee , thou shalt haue no resur=
rection to lyfe . The fyfthe besydes
that thowolwe the strenght of faythe he
trode vnder the fote the bocherly tor=
mentes of the king , and many cru=
el paynes : he was also strengthened
thorow Goddes spirite to a foreknow=
lege of thinges to come, and propheci=
ed vnto the kynge, that bothe the indig=
nacion of God , and also his venge=
aunce wolde shortlye folowe vpon
him . Thou (sayeth he) hauynge
power amonge men (for thou arte a
mortal man also thy selfe) doest what

*The humilite of
Martyrs.*

thou wilt. But thinke thou not that
God hath forsaken our generation.
Abide the, & behold the great power
of God, after what maner he wil tor-
ment the and thy seade. O what an
easement was this of martyrdom,
howe great, howe excellent was this
comforte? In his sufferinges not to
thinke vpon his owne torments, but
to tell furthe the punishmentes of
his tormentor: In the .vi. not only
godlines but humilite also ought to
be commended in that the martyr cha-
lenged no thing to him selfe, neither
did he with proude wordes boast of the
honour of his confession: but did ra-
ther impute vnto his owne synnes,
that he suffered persecutiō of the king,
and as touching vengeance y^e should
folowe, he committed that vnto God.
He taught martyrs to be shamefast,
to hope in God for reuengement, and
to bragge no thing in their sufferin-
ges. Be not vainely deceiued O king
(saierh he) For we suffer here for our
owne sakes, because we haue synned
against our God: But thinke not thou
to escape unpunished, seing y^e hast at-
tempted to fight against God. The wōder
full mother also which was neither
discoz^d

Discouraged thow the weakenes of
 the kinde, nor troubled with the mani-
 folde lacke of children, behelde gladly
 her sonnes dieing: neither did she on-
 ly consider their paines, but also their
 glories, and thow the vertue of her
 eies, she offered vnto God, as great
 martyrdome, as did her sonnes in the
 sufferinges & tormētes of their ment-
 bres. After the six war tormented and
 slayne, ther remainned yet one of the
 brethren, vnto whome the king pro-
 mised riches, Lordeshipe, and many
 thinges: that at the last by ouercom-
 ming of one, his feare crueltye might
 be rōforted: & he desired that y^e mother
 together wth him, wolde be a meane to
 ouerthrowe her sone. She intreated
 her sonne: But after suche sorte as be-
 came a mother of martyrs, as it beca-
 me one myndeful of y^e lawe, & of God:
 As it became one y^e loued her sonnes,
 not wantonly but strongly. She in-
 treated him in dede, but that was to
 confesse God: She intreated him that
 he being a brother, shoulde not be se-
 parate from his brethren in the fe-
 lowshipe of praise and glory: Than
 reconning her selfe to be a mother of
 seuen sonnes, yf it might be her for-

*The exāple
 of a godly
 mother.*

came to bring furthe leuen to God,
and not to the world. She therfore ar-
ming and strengthening him, & bea-
ring thā againe her sonne w a more
happye birthe, saied vnto him: O my
sonne haue pitye vpon me that bare
the. ix. monethes in my wombe, and
gaue the sucke thre yeres, and noz-
shed & brought the vp vnto this age:
I beseeche the my sonne loke vpo hea-
uen and earthe, & whan thou hast con-
sidered all thinges that are in them,
vnderstande that God made them
and mans generation of nothing.
Therfore my sone feare not this hāg-
man, but suffer deathe stedfastly, like
as thy brethren haue done: that I
may receiue the againe in the same
mercy with thy brethren.

Great is the praise of this mother
in exhorting to godlynes, but greater
was her praise in the feare of God, &
in the truthe of faith, bicause she war-
ranted neither her selfe, nor her sone
any parte in the honour of the. vi.
martyrs: neither did she beleaue that
the praiser of the brethren, should pro-
fite to the saluacion of him that de-
nied. She rather perswaded him
to

to be partaker with them in suffer-
ring, that in the daye of iudgement
he myght be founde among his bre-
thren. After these thinges the mother
died also together with her children.

For this was nowe most cumbely for
her, to be ioyned vnto them in the fe-
lowship of glory, whom she had borne
and fashioned to martirdome, and y-
her selfe myght also folowe them, who
she had befoze hande sent vnto God.

And that no man should by any detest-
full occasion offered him, either to re-
canta, or any other waye embrace the
wicked gyft or rewarde of deceyuers:

Let vs also speake of Eleazarus, who
hauyng libertie geuen him by the kin-
ges seruantes, to take suche fleshe as
was lawfull for him to eate, should but
sayne himselfe to eate of the sacrifices
& vnlawful meates that were brought
in, and so deceiue the king. He wolde
in no wyse consent to this decepte, say-
eng: that it became neither his age,
nor his noble stocke, to sayne himselfe
to do that, wherin many myght be of-
fended and brought into error: Thin-
king that Eleazarus being nynty pe-
res olde, had forsaken and betrayed
the lawe of God, and were gone to the

ma-

Eleazarus
2. Mac. 6.

What they
gaine that
denye
God,

manners of straungers: Neither dyd
he thinke it any woorthy matter by of-
fendynge God, and runnyng into the
daunger of eternall punishment, to
gaine the short momentes of this lyfe.
And he beyng ther long tormented, &
nowe at the point of death, sighed and
sayd as he dyed amōg stripes and tor-
mentes: O Lorde which hast the holy
knowlege, thou knowest openly, that
where as I myght be deliuered from
deathe, I suffer these sore paynes of
my body: but in my mynde I am wel
content to suffer them, because I fear
thee. Certeinly his sayth was sincere,
& true, & his godlynes perfect & pure
enough: which considered not the
king Antioch⁹ but God that is Judge:
and knewe ryght well that it shoulde
nothyng profite him to saluacion, yf
he shoulde mocke and deceyue man, se-
ying y^e God (which is the iuge of our
conscience, & ought only to be feared)
cā not be mocked nor deceyued by any
meanes. yf therfore we do lyue as
godly mē, and suche as be dedicate vnto
God, yf we do walke in the selfe sa-
me auncient, and holy fote steppes of
the iuste: Let vs go thorow the same
ensamples of paynes & sufferinges,
tho-

thorowe the same martirdomes and
passions: And let vs reken the glorie
of our tyme in this point more excel-
lent, that wher as the olde ensamples
of martirs are numbred: Now after
the plenteouse abundaunce of godli-
nes and faithe, the christian martyrs
can not be numbred. As Iohan wit-
nesseth in the reuelacion, saieng: Af-
ter this I behelde a great multytude
which no man could number, of al na-
cyons & kinredes, people and tonges
standing befoze the seate, and befoze
the lambe, and they war clothed with
long white garmentes, and they had
palmes in their handes, and cried wth
a loude voise saieng: Health vnto our
God sitting vpon the seate, and vnto
the lambe: And one of thelders answ-
red, saieng vnto me: what are these
which are arayed in long white gar-
mentes, and whence came they? and
I saied vnto him: Lord thou wotest.
And he saied vnto me: These are they
which came out of great trybulacion,
& they haue washed their garm-
ents, and made them white in the blodde of
the lambe: Therfoze are they in the
psence of the seate of God, & serue him
daye & night in his temple. But if it be
shewed

Apo. 7.

shewed & proued that the people of
christia martyrs are so many, no mā
shoulde thinke it an hard thing, to be a
martyr, seing he may pceiue, þ̄ mul-
titude of martyrs cā not be numbred.

The. xij. chapitre.

Sapi. 3.

Vhat hope & rewarde ab-
deth for the iuste and mar-
tyrs after the fight and
passions of this life, the ho-
ly gost hath shewed and
tolde aforhand by Salomō saing: And
thoughe they suffer tormentes before
men, yet is their hope full of Immoz-
talite. And although they be punished
in fewe thinges, yet in many thinges
shal they be well rewarded. For God
hath proued them and founde them
mete for him selfe. yea as the gold
in the forname he doeth trie them, and
receiue them as a burnt offering,
and whan the tyme cometh, they shal
be looked vpon. They shal Iuge the na-
tions and haue dominion ouer the
people, and their Lord shal reigne for
euer. In likemaner the same Salomō
doeth describe the vengauce þ̄ God
shal take for our cause, and setteth
furthe

forthe the penaunce or sorowe of our
persecutours and enemyes saieng:
Then shall the righteouse stande in
great stedfastnesse, against suche as
haue dealt extremely with them, and
taken awaye their labours. When
they se it, they shalbe vexed with hor-
rible feare, and shal wonder at the ha-
stines of the sodayne healt, groning
for very distress of mynde, and shal say
within them selues haupng inwarde
sorowes, and mournyng for very an-
guishe of mynde. These are they who
we somtyme had in derision, and iel-
ted vpon. We fooles thought their life
very madnes, and their ende to be w-
out honour. Howe then are they cou-
ted among the childre of God, & their
porcion among the saintes? Therfore
we haue erred fro the waye of truthe,
and the lyght of ryghtfulnes hath not
shyned ouer vs, and the Sunne of vn-
derstanding rose not vp vpon vs. We
haue weried our selues in the waye
of wyckednes and destruction. Redi-
ouse wayes haue we gone: but the waye
of the Lorde we haue not knowen.
What good hathe our pryde done vn-
to vs? Or what profite hath the pompe
of ryches brought vs: all those thin-
ges

*Sapi. 5.
The late
repentaunces
of them
that be in
hell.*

Psal. 115.

Psal. 125.

Psal. 118.

Math. 5.

ges are passed awaye like a shadowe. In likemaner in. 115. psalme the rewarde of martyrdome is declared, wheare he saieth: precious is y^e deathe of his saintes in the sight of the Lord. Likewise also in. 125. is expressed bothe our sorrowfull affliction and also our ioyefull rewarde, wher he saieth: They that sowe in teares, shal reape wth ioye. They went furthe, wandering and sowing their seades with weping: But they shal com againe with ioye, takig bp their lappes. And againe in the 118. psalme, he saieth, blessed are those that be vndefiled in the waie, which walke in the lawe of the Lord: Blessed are those that searche out his witnesses, & and seke him with their hole hart. Furthermoze the Lord which is the selfe reuengar of our persecucion, and the rewarde of our sufferinge, saieth in the gospell: happye shall they be which shall suffer persecutyon for rightousnes sake, bicause the kingdome of heauen is theirs: And againe he saieth: blessed shall ye be, whan me shall hate you, and shall seporate and throwe you out, and shal curse your name as wicked for the sonne of mans sake, be glabde in that date and reioyce, for
lo

lo your rewarde is great in heauen.
And agayne: he that loseth his liffe for
me shall saue it. Neither are þe rewar=
des of Goddes promise laid vp only
for suche as be tormented and slayne:
For althoughe the faithful be not sub=
iecte to the very suffering, yet if faith
abide perfecte & not ouercome, if the
christian (despising and forsaking all
thinges that ar his owne) shall shewe
him self to folow Christ, he also is ho=
nored of Christ among the martyrs
by his owne promise, wher he saith:
ther is no mā that forsaketh house or
felde, or father and mother, or brethren,
or wiffe, or sonnes, for the king=
dome of God, which do not receiue
seuen tymes as muche in this world,
and in the world to come eternal liffe.
In likemaner in the reuelacion he
speaketh the same thing saieg: and I

Apo. 10.

sawe the sowles of them that wer kil=
led for the name of Iesu & the worde
of God: And whan he had made men=
cyon first of them that war slayne, he
added saieg: & who so euer haue not
worshipped the Image of the best,
neither receiued his marke vpo their
forhedes, or on their handes: Al which
being sen of him at once in one place,

¶

þe

Psal. 115.

Psal. 125.

Psal. 118.

Math. 5.

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19

lo your rewarde is great in heauen.
And agayne: he that loseth his liffe for
me shall saue it. Neither are h̄ rewar=
des of Goddes promise laid bp̄ only
for suche as be torm̄ented and dayne:
For although the faithful be not sub=
iecte to the very suffering, yet if faith
abide perfecte & not ouercome, if the
christian (despising and forsaking all
thinges that ar his owne) shall shewe
him self to folow Christ, he also is ho=
nored of Christ among the martyrs
by his owne promise, wher he saith:
ther is no mā that forsaketh house or
fielde, or father and mother, or b̄th=
ren, or wiffe, or sonnes, for the king=
dome of God, which do not receiue
seuen tymes as muche in this world,
and in the world to come eternal liffe.
In likemanner in the reuelacion he
speaketh the same thing sayēg: and I
sawe the sowles of them that wer kil=
led for the name of Iesu & the worde
of God: And whan he had made men=
cyon first of them that war dayne, he
added sayēg: & who so euer haue not
worshipped the Image of the best,
neither receiued his marke vpō their
forhedes, or on their handes: Al which
being sen of him at once in one place,

If

ye

Apo. .o.

2. Cor. 12.

Rom. 8.

he coppleth together sayeng: And they
liued and reigned with Christ. He say
eth, that they all do lyue and reigne
with Christ: not only they that were
slayne, but all suche also as standing
manfully in the steadfastnesse of their
faythe, and in the feare of God, haue
not worshipped the ymage of y beast,
neither haue consented vnto them in
their haynous and cruell proclamati-
ons & lawes. That we shall receyue
more in rewarde of our suffering, thā
are the paynes and afflictions whiche
we nowe endure, the blessed Apostle
Paule dothe proue (which beyng tho-
rowe goddes fauour taken vp into
the thirde heauen & into paradise, wit-
nesseth that he herde wordes that can
not be vttered, which glorieth, that he
had (thorowe secrete faythe) sene Je-
sus Christ: which hauyng certeine
knowlege of the truth, professeth that
whiche he had bothe learned, & seen) say-
eng: The afflictions of this lyfe are not
worthy y glorie, which shalbe shewed
vpon vs. Who is it nowe that will
not labour with all his strenght to at-
tayne so great glorie, that he maye be
made the frende of God, and immedi-
atly reioyce with Christ: That after
the se

these worldly tormentes and paynes,
 he may come to the diuine and heaue-
 ly rewardes: yf the souledears of this
 worlde thinke it a glorious matter,
 (after they haue ouercome their enemy)
 to returne into their countrey with tri-
 umphe: howe muche more noble and
 excellent a thing is it, after we haue
 ouercome the deuell, to returne into pa-
 radise triumphing? And (he beyng
 subdued, which before deceyued) to
 beare with vs the tokens of victorie
 into that place, from the which synful
 Adam was cast out? To offer vnto
 God a most acceptable sacrifice, that
 is an vndefiled saythe, the sounde ver-
 tue of the mynde, the bright prayse of
 godlines? To folowe him, wher he shal
 come to take vengeance of his enne-
 mies? To syt on his syde, when he
 shall syt to iuge? To be made an heire
 annexed with Christ? To be made
 equall vnto the Angels: To reioyce
 together with the patriarkes, Apost-
 les and prophetes in the possession of
 the heauenly kyngdome? What per-
 secucion can ouercome, what tor-
 mentes can ouerthrowe these cogita-
 tions and thoughtes?

*A descrip-
 tion of the
 glory of
 eternall
 life.*

If 2 The

The mynde that is grownded vpon
godly meditations, abideth strong &
stable: And he whose hart is strenght-
ned with a certeine and sounde faithe
of thinges to come, standeth immo-
ueable against al the terrozs of the de-
uell, and threatninges of the worlde.
The eyes ar shutte vp in the persecu-
tions of the worlde, neuertheles heauē
is opened: Antichrist doeth threaten,
but yet the Lord Christ doeth defende:
deathe is brought in, notwithstanding
immortalitie doeth folowe after: The
worlde is violētly pluckt from him that
is slayne: Neuertheles paradise is ge-
uen to him that is restored. The tem-
porall life is destroyed, but yet the
ternall is repaired. O how great
is the dignite, how great is the sallery
to departe hence Joyfully, to departe
hence gloryously among afflictions
and tormentes: In a moment to
close vp theyes, wherwith men and
the worlde war seen: and immediatly
to open againe the same to beholde
god and Christ: O how swift is this
departure, to be conuected frō the earthe
sodenly, and to be situate and placed
in the celestical & heuēly kingdome:
These thinges ought to be considered
in

in our hartes and myndes, vpon these
things ought we to study & muse
bothe night and daie. yf the daie of
the persecuting of Christ shall finde
suche a scoldear: the vertue which is
redy for the rewarde can not be ouer
come. Or if he shall be pzenented & cal=
led hence befoze: the faith which
was redy vnto martyrdome, shall
not be wout rewarde. Rewarde is
geue (God being iudge) wout
hinderance of tyme. In p=
secution the scoldear=
fare, in peace the co=
sciece is crowned
(God being iu=
ge) Amen.

Thende of the boke of ex=
hortacion to martir=
dome.

Thargument of the Epistle folowing.

By this Epistle S. Cipriane exhorteth the people that dwelt at Thibaris to kepe and endure in the cōfessiō of Christ with a pure mynde, perfitt fayth, and Godlye deuotion.

Cipriā vnto the people of Thibaris .ac.

I Had decreed, and was fully purposed most dearly beloued brethren (yf the state of thynges, & cōuenient tyme wolde haue geuen lyberty) to haue come my selfe vnto you (according as you haue oftē desired) & (beyng present) to haue ther strenghtned the brotherhed with our exhortacion to the vttermost of our power. But forasmuche as thorough bragent & great busynes we are thus withholden & letted, that we haue no lybertye to go farre frō hence, & to be long absent from the people, which thorow goddes mercy is comitted to our gouernemēt: I haue in the meane tyme sent you these letters in my stede and

The Imas
ge of a
true bis
shope.

rowine. For it is our deuyte (seyng y
 Lorde dothe vouchesaue often tymes
 to pricke vs forewarde & to admonish
 vs) to extende forth the care of our in-
 struction & warning vnto your cōsci-
 ence also. For ye ought to knowe, & for
 a certeinie to beleue & holde, that the
 day of trouble beginneth to houer ouer
 our heades, & that the ende of the world
 & y tyme of Antichrist draweth neare,
 that we al may stande ready to the bat-
 tle, & that we thinke vpon nothing
 but only of the glory of eternall lyfe,
 & the crowne y shalbe geue to the y cō-
 fesse the Lorde: Neither let vs thinke,
 that y thinges cōming are suche as ar
 alredy passed. A more daungerus & cru-
 eller fight houereth now ouer vs, vn-
 to y which Christ his souldiers ought
 to prepare theselues w an vncorrupt-
 ed faith, & strong vertue: Cōsidering y
 they do therfore daily drinke y cup of
 the blodde of Christ, y they maye also
 shedde their blodde for Christ his sake.
 For this is to desire to be loude wth
 Christ, to folowe y which Christ bothe
 taught and dyd, according to the say-
 yng of Iohn thapostle: he that sayeth y
 he abydeh in Christe, ought also to
 walk after y same maner y he walket

1. Ioan. 2.

the
 laye peo-
 ple dranke
 the cuppe
 of Chris-
 tes bloode
 in Cipria-
 nes tyme
 diuyn.

1. Ioan. 2.

Rom. 8.

In like maner exhorteth & teacheth þe
blessed apostle Paule sayeng, we ar the
sōnes of God: but if we be sōnes, than
are we also heires, & heires I meane
of God, and heires annered wth Chzist:
yf we suffer together wth him, that we
may be also glozified together wth him.
Al these thinges ought to be cōsidered
of vs at this pzelet, that no mā should
desire any thing of the woꝛlde, which
is now in dyeng: but might folowe
Chzist, which bothe liueth him selfe e=
nerlastingly, & also maketh alie his
seruautes that abide in the faith
of his name. For þe tyme is come most
dearely beloued brethzen, which our
Loꝝd long sines warned vs of, & tolde
vs afozehand that it wold com sayeng:
The howze shall com, that whosoener
shall kill you, will thinke & he doeth
God seruice. But these thiges wil they
do, bicause they haue not knowen the
father neither yet me. These thinges
haue I tolde you, that whan þe howze
of them is come, ye might remember &
I tolde you. Let no mā therfoze mar=
uel, that we are exceedingly trobled wth
cōtinual psecutiōs, & oftetymes bered
wth paineful troubles, seing that þe Loꝝd
tolde afozehade, & these should happen
in

Ioan. 16.

in þ last daies & to þ doctrine & exhorta-
tion of his worde instructed & prepa-
red our sight & warrefare . Peter also
his apostle taught , that persecutions
do therfore happen , that we maye be
tried, and that we thoroowe deathe and
sufferinges myght also be ioyned and
knitte to the loue of God , after then-
sample of the iuste men that went be-
fore vs : For in his epistle he wyrteth
thus, sayeng : Dearly beloued won-
der not at this heate that is happened
vnto you : which is come among you
to trie you . Neither fall ye awaye as
thoughe a newe thing had chaunced
vnto you : but as ofte as ye are par-
takers of Christes passions reioyce in al
thinges, that when his glorie appea-
reth, ye may also be mery and gladde.
yf ye be rapled vpon for the name of
Christ, happie are ye: For the name of
the maiestye and power of God dothe
reste in you. Which verely is blasphem-
ed of them, but is glorified of you.
Thapostles haue also taught vs suche
thinges, as they theselucs did learne
of the Lordes preceptes and heavenly
commaundementes , the Lorde hym
selfe strenghening vs and sayeng:
Ther is no mā(sayeth he) that leaueth
house, oꝝ felde, other father and mo-

1. Pet. 4.

Luce. 18.

Math. 19

Mat. 5.

ther other betherne, or suffers, other
wife or children for the kingdome of
goddess sake, which shall not receiue
seuen tymes as muche in this world,
and in the world to cum life euerslas-
ting. And againe, blessed shal ye be
(saith he) when men shal hate you, and
shal excommunicate and banishe you,
and shall curse your name as wicked
for the soune of mans sake: reioyce
and be gladd in that hale, for your re-
warde is great in heauen. The Lorde
wold haue vs to be merry and ioyeful
in persecutions: For in the tyme of
persecution the crownes of faith are
distributed and geuen: than are God-
des soulders tried. Than do heauens
open vnto the martyrs. For we haue
not after suche maner professed soul-
deafare, that we should thinke vpon
peace only, and should refuse and for-
sake the fight: Forasmuche as the
Lord, the maistre of humilite, patience
and sufferance hathe himselfe wal-
ked in the selfe same souldeafare, y
he might first do that thing himselfe,
which he taught to be obserued of o-
thers, and might himselfe first suffer
for vs that, which he exhorted vs to
suffer. Set allwaies before your eyes
deare

dearely beloued, that he (which alone
hathe receiued al iugement of the fa-
ther, & which shal com to iuge all mē)
hathe euennow aforehand pronoun-
ced the sentence of his Iugement and
knowlage to come, shewing aforehad
& witnelling, y he will confesse thē be-
foze his father, that cōfesse him, & will
denye thē y denye him. If we might
auoide & escape death, we might iuste-
ly feare to die: but seing that of neces-
site y mortall must die, let vs embrace
tho occasion which God by his promise
hathe vouchesaue to offer vs: And
let vs so ende our life that we maye
receiue the rewarde of immortalite:
Neither let vs be afraide to be slaine,
seing yt ys manifest that we are then
crowned, when we are slaine and kil-
led. Neither let any mā most dearely
beloued brethren be troubled, whan
he shall se our people driuen awaie &
scattered thorow the feare of persecu-
tyon and shall not see the brotherhede
gathered together, nor heare the bi-
shoppes preache and declare the scrip-
tures. We vnto whom it is not lawfull
to kill, but must of necessity be killed,
can not than be al gathered together.

Math. 10

*No man
can escape
death.*

*Flight for
feare of
persecutio*

*S. Cipria-
ne vsch,
this worde
brother
heads*

Wher

*A coms
fort for
suche as
are proues
by pinedes
murdered
in prisons*

Whersoener any of the brethzen shall
in those dayes be for a season separte
from the flocke in body and not in spi-
rite thorow the necessitie of the tyme,
let him not be troubled thorowe the
terriblenesse of that being: neither let
him be afraid, when he departeth to
hyde himselfe in the wilsome wilder-
nes: for he is not alone, which hath
Christ to his companion in being: He
is not alone, which keeping the temple
of God, is not without God, wherso-
ever he shall happen to be. And yf the
thefe and murderer shal destroye the,
as thou arte fleynge into the wilder-
nes and mountaynes, yf the wilde
best shall assaile the, yf hunger, thirst,
or colde shall pinche the, or yf the tem-
pest or storme shall drowne the, when
thou doest by see hastily flee awaye,
Christ abydeth and loketh for his soul
dear whersoener he syghteth: And he
geueth vnto him (that dyeth for the ho-
nour of his name in the tyme of per-
secucion) that rewarde, which he hath
promised to gyue in the resurrection.
Neither is the glozy of martirdome
any whit the lesse, though a man dye
not openly among many, when Christ
his cause was the occasion of his death.

For

For he is a sufficient witnesse of his
martirdome, that tryeth martirs and
crowneth them. Let vs most dearely
beloued brethren folowe the ryghtful
Abel, which beganne and consecrated
martirdomes, when he was the first
that was slayne for ryghtfulnes sake,
Let vs folowe Abraham the frende of
God, which delaied not to offer vp his
sonne in sacrifice with his owne han-
des, when thowoe a deuoute fayth he
obeyed God. Let vs folowe the thre
children Ananias, Azarias, and Misael,
which being nether feared thowoe
their tender age, nor discouraged thowoe
their captiuitie (whē Ierusalem & Ierusalem
were overcome & take) overcame by
the power of faythe the kyng in his
owne kingdome. Which beyng com-
maunded to worship the ymage that
Nabuchodonosor hade made, over-
came bothe the kynges threatninges
and the flaming fyre, Crieng out and
testefieng their faith w these wordes:
We haue no nede O king Nabucho-
donosor to make the any answer tou-
ching this mater. For ther is a God
whome we serue able to delyuer vs
from the foznace of the burnyng fire,
and he shall delyuer vs O king from
thy

Abel.

Abraham

Dan. 3.

thy handes: but if he do not, let it be
known vnto the, y we will not serue
thy goddes, neither wil we worshippinge
the golden ymage, which thou hast set
vp. They beleaued that thoroowe faith
they might escape, neuertheles they
added (but if he do not) that the king
might be certefied, that they war also
able to die for Goddes sake, whome
they worshipped. For this is y power
of faith and vertue, to beleaue and
knowe, that God is able to deliuer fro
present deathe: & yet neither to feare
nor geue place to deathe, that faith
maie be tried the better. Out of theyr
mouth brake furth the vndefiled & in
uincible strenght of the holy goost, y
the wordes which y Lord spake in his
gospel, might appeare to be true: whā
they shall laie hādes on you (saith he)
be not carefull what ye shall speake.
For it shall be geue you in that houre,
Math. 10 what ye shall speake. For it is not you
which do speake, but the spirite of the
father that speaketh in you. He hath
promised, y vt shall be geue & offerd vs
of God in that houre, what we maye
speake: And y it is not we y thā speake,
but y spirite of y father: which (for al-
much as he neither departeth, nor is
separa

separated from them & confesse) doeth
 bothe speake, & ys crowned in vs. In
 likemaner Daniel whan he was com-
 pelled to worship & Idol Bel (whome
 bothe the king & people did than wor-
 shippe) in y defence of the honour of
 his God, be brake out with the full li-
 berte of faith, sayng: I worshippinge no
 thing but onely y Lord my God, which
 hath made heauē and earthe. What
 should I speake of the bitter tormētes
 of the blessed martyrs in the Macha-
 beis, & of y manifold paines of y. viij.
 brethren, & of y mother that did bothe
 comforte her children in y tormētes, &
 died also herself with them: Are not
 the doctrines of great vertue & faith
 witnessed: And do they not exhor-
 te vs also thowse their passions vnto y
 triumphe of martirdome: What shal
 I speake of the prophetes, whome the
 spirite hath encouraged vnto y afore-
 knowlage of thinges to come: What
 shal I saie of chappostles, whome the
 Lord hath chosen: Haue not y iuste,
 (whā they are slaine for rightfulness
 sake) taught vs also to dye: The birthe
 of Christ beganne straitwaies with
 the martyrdome of infantes and ba-
 bes: that so many as war two yeaeres
 olde

Dani. 14.

The machabeis.

The prophetes
The chappostles.

what we
ought to
learne at
the death
of good
men.

Mat. 2.

Or, it
might ap-
peare.

we haue
no excuse.

Joan. 15.

olde and vnder, were slayne for his na-
me sake. The age that was not yet a-
ble for the bataile, was neuertheles
mete to receiue the crowne: & that they
might appear to be innocētes, which
are slayne for Christ, the innocent in-
fancye & childhode was killed for his
name sake. It is nowe declared that
no man is free from the daunger of
persecuciō, seying that suche lytle ones
haue suffered martirdome. What rea-
sonable cause can any christian man
haue, that wil not (beyng a seruaunt)
suffer, seying the Lorde himselfe hathe
first suffered: And that we wyl not suf-
fer for our owne synnes, when he (ha-
uynge no synne of his owne) hath suf-
fered for vs? The sonne of God hathe
suffered, to make vs goddes sonnes:
And wyl not the sonne of man suffer,
that he maie contynue y^e sonne of God:
yf we be hated of the worlde, the ha-
tered of the worlde christ suffered first.
yf we suffer reuiling wordes in this
worlde, if we be d^riuē to flee, yf we
indure tormētes, the maker & Lorde
of the worlde haue tasted of more gre-
uous paines: who also warneth vs
saying: yf the worlde (saith he) hate
you, remember that yt hated me first.
yf you

¶ If you war of the world, the world
wolde loue that which war his owne.
But bicause ye are not of the world,
but I haue chosen you out of þ world,
therfore doeth the world hate you.
Remēber the worde which I haue spo-
ken vnto you: ther is no seruaūt grea-
ter thā his Lorde. ¶ If they haue persecu-
ted me, they shall also persecute you.
The Lord and our God hath performed
and done whatsoeuer he taught:
and can the disciple and scollar be ex-
cused that learneth, & yet doeth not ac-
cordingly? Let none of you dearely be
loued brethren be so feared with the
feare of persecutyon to come, or with
the comying of Antichrist that houe-
reth ouer our heades, that he should
not be founde armed at all pointes w-
theroztacions of the gospel, and with
the heauenly comaundemēts & war-
ninges. Antichrist is come, but Christ
wil also sodēly come vpo him. The en-
nemy murdereth and is very cruell,
but the Lord doeth by and by solowe
to reuenge our afflictions & wōdes.
The enemy is agry & threatheth, but
ther is one that can deliuer vs out of
his handes. He ought to be feared,
whose pre & vegaunce no mā cā escape,

Ioan. 15.

B

acros

Mat. 10.

Ioan. 12.

Apo. 14.

according as he him selfe warneth & sayeth : Feare ye not them that kill the body, but the soule they can not kill. But feare him rather, that is able to destrote bothe soule and body in to hell. And againe he saith: he that loseth his life, shal lose it, & he that hateth his life in this worlde, shal keape yt vnto eternall life. And in the reuelacion he instructeth and warneth vs saing: yf any man worshipe the best and his image, and taketh his marke in his forehead and in his hand, he shal also drinke of the wine of the wrath of God, mingeled in the cuppe of his wrath: and he shal be punnished with fire and brymstone in the presence of the holy angels, and in the presence of the lambe: And the smoke of their tormentes goeth vp world withoute ende: Neither shal any of them that worshipe the best, and his image, haue any rest either daie or night. Unto a temporal and worldly glory and sight, men at bothe exercise and preparation, and they counte it great glory & honoure, yf it maie be their chaunce to be crowned in the presence of the people, & in the presence of the emperor. Beholde the highe and noble fight, which

which ys beutified with an heavenly
crowne, wher as god maye loke vpon
vs fighting: and that he casting his
eyes vpo the whome he hathe vouchē
saue to make his childre, maye haue
a plesaunt beholding and spectacle of
of our battaile. Whan we warre and
fight with the armoz of faith, God lo
keth vpon vs, his angels do beholde
vs, & Christ doeth approue vs. What
worthye glory is it, howe great felici-
te and happines, to fight ther whear
as God is the defēdar, and to be crow
ned ther whearas Christ is iuge: Let
vs arme our selues most dearly belo-
ued b:ethzen with all our strenght, &
let vs be prepared and made redy to
battaile with an vncorrupted mynde,
with a perfecte faith, and with de-
uoute vertue. Let the armyes of God
marche on and go forewarde vnto
bataille, that is pitched against them.
Let the perfecte man be armed, that
the perfecte lose not his late constrācy.
Let the fallen be also armed, that the
fallē maye receiue againe that which
he had lost. Let honour prouoke the
perfecte, let sorowe prouoke the fallen
vnto the fight and battaile. The bles-
sed Apostle doeth arme and prepare

Ephe. 6.

*The armor
and
weapons
of Christi-
ans.*

As to the fight following: we wrestle not
against flesh and blood, but against
powers, & against the rulers of this
darkeness of this world, against spi-
ritual wickedness in heavenly things.
But you on therefore all the armor of
God, & ye may be able to resist in the
most wicked day, that when ye have
performed all things, ye may stande,
having your loynes girded with the
truth, & clothed with the breast plate
of righteousness, and shodde, that ye
may be ready to the gospel of peace: ta-
king up the shield of faith, whereby
ye may quench all the fiery darts
of the devil, and take the helmet of
salvation, and the sword of the spirit,
which is the word of God. Let us put
on these armours, let us fortifie our
selves with these spiritual and heave-
ly defences, that we may be able in
the most wicked day to resist, and
beate backe the devils threarnings.
Let us put on the breast plate of right-
fulness, that our breast may be defen-
ded and saved against the darts of
hell. Let us be shodde thorough
the doctrine of the Gospel, and have
our feet armed, that when we shall be-
ginne to treade and thrust downe the
ent

serpent, he maye not be able to byte &
 ouerthrowe vs. Let vs manfully bear
 the thyld of faythe, by whose defence,
 what soeuer the enneyme throweth a-
 gainst vs may be quenched. Let vs al-
 so take the helmet of saluacion to co-
 uer our heades, that our eares may be
 defended, that they maye not heare
 nor geue hede vnto cruell proclama-
 tions and lawes. Let our eyes be for-
 tified, that they beholde not the dete-
 stable and abhominable ymages. Let
 our forehead be sensed, that the marke
 of God may be kept safe. Let þ mouth
 be armed, that the myghtye conqu-
 ring tonge may acknowlege and con-
 fesse her Lord Christ. Let vs also arme
 the ryght hande w a spiritual sworde,
 that it maye manfully contemne and
 despise the vncleane and wicked sacri-
 fices, that that which hath receyued
 the Lordes body, being mindful of the
 thanks geuing, maye in the same em-
 brace her Lord, which shal after of the
 same her Lorde receyue the rewarde
 of an heauenly crowne. O howe excel-
 lent and great a daye is that, that is
 comming moste dearely beloued bre-
 thren, when the Lorde shal beginne to
 numbre his people, and by his diuine
 knowlage

How eue-
 ry mem-
 ber and
 parte of
 the body
 must be
 armed.

In Cipria-
 nes tyme
 the people
 receiued
 the sacra-
 ment in
 their
 right han-
 des.

2. Cor. 2.

Rom. 8.

knowlege to examine the woꝝkes of
euery one, to sende the gylty into hell,
and to condēne our perfectours vn-
to a perpetuall burning in the payne-
full flame: but vnto vs to rēder the re-
warde of faythe and godlynes. What
maner of glorie shal that be, and how
great gladnes, to be admitted to see
goddes honour, y^e thou maist receaue
with Christ the Lord thy God the ioye
of euerlasting healthe and lyght: To
salute Abraham, Isaac, and Iacob, all
the Patriarkes and Prophetes, the A-
postles, & Martyrs: To reioyce in the
delectaciō of the gyft of immortallitie,
with the iuste men and frēdes of God
in the kingdome of heauē: To receiue
that ther, which neither eye hath seen
neither eare hath herde, noꝝ hath en-
tered into the harte of man: For the
apostle teacheth that we shall receiue
greater rewarde, then either our woꝝ-
kes oꝝ afflictions here can deserue, say-
eng: The afflictions of this lyfe are not
woꝝthy of the glorie, which shalbe shew-
ed vpon vs. When the shewyng of
this glorie shal come, when the chari-
tie of God shal shyne ouer vs, thā shal
we be happy & mery, being in honour
thozow the goodnes of the Lord. But
alas

